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MASONRY AND  
PROTESTANTISM





# MASONRY AND PROTESTANTISM

BY  
JOHN J. LANIER

EDITOR

National Masonic Lecturer, and author of "The Master Mason,"  
"Masonry and Citizenship," "Washington the  
Great American Mason," etc.

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## PREFACE

"Masonry and Protestantism" shows from authoritative Roman Catholic sources the vicious attack of the Roman hierarchy upon the democracies of the world, the daily venom it pours upon Masons and Protestants and its attempts to destroy the public schools of our country. But more especially still the perfidious attempt of the Vatican to drive the Protestants out of Italy which has become known all over the world as the Battle of Monte Mario, in which the Methodists on behalf of all Protestants are valiantly and heroically fighting the battle of the Reformation of the Sixteenth Century over again. This attack will force Masons and Protestants to unite to preserve their hard-won political and religious liberty or surrender them to the Roman hierarchy enthroned in Washington and in all the great cities of the United States.

The sources of this book, where they are not otherwise indicated in the text are articles from "Fellowship Forum" and "The Protestant," Washington, D. C., those undaunted defenders of Protestantism and our democratic institutions against the sinister designs of the Roman hier-

## PREFACE

archy to destroy both. These articles are copyrighted and are used by special permission of these publications, whose permission is given only for use in this book. Also tribute has been levied upon the writings of Bishop Henderson of the Methodist Church, Dr. Tipple, President of Collegio Internazionale, Monte Mario, Italy; and editorials of the New York Christian Advocate by Dr. Joy, who stopped the K. C.'s "hold-up" to make the teachers of New York contribute to their \$2,000,000 "Casey Castle." Quotations have been freely made from all these in the text of the book without the use of quotation points.

JOHN J. LANIER

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# Masonry and Protestantism

## MASONS AND THE ROMAN HIERARCHY

### I. MASONS HAVE NO QUARREL WITH ANY CHURCH

Masonry has no quarrel with any church, Protestant or Catholic, so long as it is not more than a church. It requires of its members a belief in God, but leaves their church affiliations to the dictates of their own will and conscience. It enunciates certain principles which interfere with no man's duty to God, his family, his country or his fellowmen. The teachings of Masonry are not secret. They have been published time and time again. They are the Fatherhood of God and the Brotherhood of man, the soul of which is liberty, equality, and fraternity, enacted in the Constitution and the Laws of the United States, which interprets these laws, and applies and enforces them, between man and man, and between the State and its citizens.

Masonry has never made attacks upon the Roman Catholic Church or any other church. It contents itself in some instances by replying to attacks made upon it. If you will take the letter

of Pope Leo XIII, written April 20, 1884, thirty-eight years ago, and called "Humanum Genus," you will find that he makes in that letter the following statement: "For these reasons, when we first succeeded in the government of the Church, we saw and felt the necessity of opposing so great an evil with the full weight of authority. On all favorable occasions we have attacked the principal doctrines in which the Masonic perversity appeared."

It is unnecessary to go into the argument about the Roman Church having first attacked Masonry. In the face of the plain statement made by the Pope, the attack of the Church was made many years before the acknowledgment of Pope Leo XIII. The Constitution of the United States denies the right of any church through its constituted authorities to go outside its sphere, attempt to control, direct, or dictate to men in civil affairs as a church organization. In attempting to do this it has the effect, if accomplished, of making its members either serfs or a mere machine in carrying out the orders of their church.

If the Roman hierarchy was nothing more than a church, no Mason would oppose its actions and activities here in the United States or elsewhere; but, as I shall show, it is more than a church, it is a political despotism and civil empire claiming, and exercising wherever it can, the right to rule not only its own members but all the world both in spiritual and secular affairs. Many Protes-



tants, Masons, and members even of the Roman Catholic Church do not know this. The purpose, therefore, of this book is to explain the political purposes of the hierarchy of the Roman Church—what they are and what it proposes to do—to give Americans “more light,” and then let them act accordingly.

*The facts are that under democratic Protestant political institutions Romanists and Jews now enjoy both religious and political freedom, but neither Romanists, Jews, nor Protestants have ever had either under Roman Catholic dominion. It is only when Catholics live in Protestant lands that they have full liberty of any kind. Shall we then in America let the Roman hierarchy enslave not only them but us as well in the interest of a despotism which has always desired and has continually attempted to rule the world from the Vatican?*

Every thoughtful person in America knows that, unless those who seek citizenship in the United States give their undivided and loyal allegiance to democratic American institutions, by repudiating all foreign political domination, they are not loyal American citizens, and should not be permitted to hold public office or teach in the public schools of the United States. Yet this double allegiance is claimed as a right by the Roman hierarchy. There are many members of the Roman Catholic Church who are loyal American citizens in no Jesuitical sense. When the test comes they side

with the United States against the political ambitions of the Papacy. We wish to clearly differentiate between many earnest Roman Catholics who are first of all sterling American citizens and the Roman hierarchy with its sinister aims and aspirations, much as many thoughtful citizens during the World War separated the Junker and the Imperialistic governing class from the mass of the essentially sound and kindly German citizens.

*The Problem is:* The hierarchy of the Roman Catholic Church is an autocratic despotism and the United States is a democracy: and the hierarchy will, should it ever get the power, destroy the political institutions of America and substitute for them the despotic control of the Papal monarchy.

*The question is:* Will the laity of the Roman Catholic Church in America side with the hierarchy in overthrowing the democratic institutions of our country? Or will they gradually loosen the tentacles of the Roman octopus and build under and in accordance with the spirit of American institutions along the lines of that sturdy American Catholic Archbishop Ireland?

## II. THREE OBSTACLES TO "GOOD WILL" TO ROME

The Scottish Rite Journal, St. Paul, Minn., February 1922, states three other matters in controversy between the Roman hierarchy on the one

side and Masons and Protestants on the other.

Supreme Knight, James A. Flaherty, is asking co-operation in a movement for the elimination of religious prejudices, and refers to an attempt of the Knights of Columbus to organize a "goodwill committee," which will attempt to bring about more friendly feelings between Masons and Roman Catholics. Such an effort deserves consideration and a frank answer. There are Three Obstacles standing between them and ourselves.

### Number 1.

Ask your Knight of Columbus friend to read the Papal bulls against Free Masons, and ask them to think of the men in their own acquaintance that these maledictions and vituperations apply to; men who have a right to resent such statements and to be angered by them. They are uncalled for and no man can hope for religious good feeling on our part until such official documents are recalled, repealed, or annulled.

### Number 2

The law known as *Ne Temere* which nullifies the Civil Law. The Catholic does not recognize the ceremony of marriage by a Protestant minister; it must be done by the Catholic priest, who declines to do it except both parties promise that all the children born of the marriage be reared in the Catholic faith.

The non-Catholic promises not to interfere in

any way with the religious life of the Catholic, or to try to separate him or her from their Church.

The Catholic promises to do everything by prayer, example, persuasion, and instruction to bring the non-Catholic into the true fold.

So long as this law endures just so long will this religious animosity continue. We know whereof we speak.

### Number 3

The Protestant and Free Mason interested in the Public Schools feel that much of their efforts to improve those schools is directly or indirectly hampered by the Church of Rome. When the Roman Catholic boy, the Protestant and the Jew, can mingle in their daily school life, meeting each other on a common footing, in studies and in sports, the foundation stones for future understandings are then being laid.

We do not know whether there is any hope of these Three Obstacles being overcome by the efforts of Mr. Flaherty and his organization. We know that if these three obstacles remain, no comment, plan or scheme can be organized or devised, which will prevent a rapidly increasing feeling and action in the Protestant and Masonic world, and there is no hope of any permanent improvement while these obstacles remain in the way.

Since Rome is always much the same we have no reason to believe that she has suddenly and

radically changed. We fear that this overture is nothing but another of many attempts to deceive. We have far more respect for, and friendly feelings toward, a Roman Catholic who fights us openly and fairly than for these Jesuit controlled "friends and brothers" who wear the mask of professed friendship and strike in the dark when they have disarmed all suspicion.

### III. ROME'S ATTACK ON MASONRY

As Rome well knows that Masons are the unflinching supporters and defenders of the Constitution of the United States, and the religious and political liberty it guarantees, it pours out its slanderous venom in almost every issue of its carefully controlled and papal inspired press, upon the Masonic Craft. A fair sample of its lies are contained in an article in the *New World*, the *Official Organ* of the powerful Diocese of Chicago. We print a summary of the article. It is contained in full in a booklet, "The Open Road to Damnation," published by the Macoy Company, 45 John St., New York. The title of the article is "Freemasonry" and it was copied by *Life and Action*, the Knight Templar Conclave Souvenir Number, Vol. II, No 2., Chicago, Illinois, August 1910, from which we quote to the end of this chapter. ♦

1. The article is *false* from beginning to end. It would be difficult to conceive of any article of equal length containing a larger number and vol-

ume of falsehoods, or uttered with more destructive purpose and intent.

2. It represents the position of the Roman Catholic Church towards the Masonic Fraternity—not at some remote period in the past when the Church might plead *ignorance* as an excuse; but in the immediate present.

3. It will show, without a word from us, that the hatred which the Catholic Church holds against the Masonic Fraternity is fundamental; and that there is no libel nor slander its authorities will not commit to create and foster hostile prejudices in the minds of the rising generations of the Catholic children and youth who are later to rule the destination of that Church—and they *hope* the destiny of this nation, under the Pope of Rome, and the college of the Italian cardinals.

Here is the article to which we refer. Give it your thoughtful consideration. Then remember its purpose.

You, young man, who are, perhaps, being solicited to join this secret "craft," do you know what it is? They will tell you, that it is a very admirable society founded upon the Holy Bible whose purposes are purely fraternal and benevolent. Many good men have been thus deceived; and by various other baits—such as social and business advantages, etc.—have been led into the Masonic snare.

The fact that an unnecessary, unlawful and immoral oath is required condemns it in toto. How can a con-



scientious man—perhaps a minister of the gospel—take an *unlawful oath* without sin?

Another thing condemns Freemasonry, viz., it teaches spurious philanthropy which practically denies the brotherhood of man, since it includes only Freemasons and excludes all the rest of mankind; the larger part of the human race may be exploited and unjustly dealt with if the good of the Masonic “craft” requires it.

A third well known fact utterly condemns this Masonic “craft”, viz., *it is a false religion*. For it is admitted by the brethren that they regard it as a religion. “A man needs no other.”

To understand what kind of religion Freemasonry is, let us look at a few of its dogmas.

#### MASONIC DOGMAS

1. *Oath-bound fidelity to the brethren under all circumstances, even though they are known to be criminals.*

2. *The Masonic oath is more sacred than the Bible or the Church.*

3. *The Masonic oath is more sacred than religion or God.*

4. *If a man's conscience forbids any deed required of him for the benefit of the Masonic “craft”, he is bound by the Masonic oath to violate his conscience and obey his sacred oath.*

5. *If there should be question as to the priority of Freemasonry or patriotism, the claims of the Masonic “craft” are of greater importance.*

More or less of this kind of instruction is administered to the brethren in all the lower degrees up to the 33rd degree; not all at once, but as they are able to digest it.

*Facts that have leaked out at various times make it impossible to doubt the existence of the anonymous and purely diabolical degrees of the higher and real Freemasonry. Does any one of the inferior brethren know who is the head of Freemasonry? Not one!*

*By no other means can the venomous serpent which has crawled its slimy way to that accursed eminence escape the vengeance of mankind. The head of the Masonic "craft" is a MONSTER, who, if known, could not save himself from the hangman. He would be outlawed in any country in the world.*

*As compared with the real Freemasonry of the anonymous and truly occult degrees, the "Black Hand" society of the Italian Mafia is a praiseworthy organization. The Black Hand bandits are simply robbers; they demand only money; but the ultimate purpose of Freemasonry is to destroy religion and morality. All members of the nameless degrees are atheists.*

#### DOGMAS OF THE MASONIC NAMELESS OR BLACK DEGREE

1. *There is no God.*
2. *There is no moral law.*
3. *The Christian religion is superstition.*
4. *The Supreme Being, whom we love and worship, is Lucifer.*
5. *The only God who rules this world is our master, Lucifer.*
6. *Christianity has slandered and persecuted our master, whom it calls "the Devil."*
7. *Therefore, Freemasonry will never cease its war upon Christ and His religion.*



*There is no reason to doubt that a Christ hating Jew is the head of the masonic "craft" at this time—and at all times. What a strange thing, that our Protestant Christians, even our Protestant Ministers, are found working hand in hand with atheists and Jews to dishonor Christ and Christianity! If one of them should be called upon to serve on a jury to decide the case of a murderer whose guilt is fully proven, but who is a Freemason, he would be compelled to commit perjury no matter which way he voted; for if he voted "not guilty" he would violate his lawful oath as a citizen, and if he voted "guilty" he would violate his unlawful and immoral Masonic oath. If you do not withdraw from that society, remember this: Your impious act will bring upon you a grievous punishment; that wicked oath will almost certainly lead you to commit the crime of perjury and will be the cause of your damnation. The man who would deliberately put himself in such a perilous predicament, or willingly remain in it, would thus demonstrate that the difference between him and a traitor against his government and citizenship is only an imaginary line.*

It has always been difficult, and sometimes impossible, for a Freemason to throw off the hateful yoke which he has placed upon his own neck. If he is bold enough to announce that he is no longer a Freemason, vengeance will be let loose upon him; threats, insults, molestations of all sorts will pursue him, and perhaps the decree of death will be passed upon him.

Thank God that you are yet *in possession of your liberty!* Listen to the voice of reason and conscience, which solemnly warns you in the name of God: "*Young man never surrender the divine gift of your freedom; never allow a fraternity of conspirators to bind you hand and foot with their wicked oath,—an oath so wicked that it will change you from a free man into a cringing slave, an oath so wicked that it will inevitably cause you, as it has caused them, to lose God's friendship.*" The father of the Masonic "craft" is the father of all craft and lies; a society that transforms *free men into abject slaves* by means of wicked oaths, cannot have any other author than Satan.

The Masonic "craft" is a baneful thing, *destructive of human freedom and manhood, antagonistic to good-citizenship and at war with the religion of Jesus Christ.*

Intelligent Roman Catholics, including Admiral Benson who it is said was originally a Methodist, do not believe a word of this screed. The Roman hierarchy evidently realizes that its situation in this country is rapidly becoming desperate and does not seem to care how foolishly it talks and acts.

If all these things were said of the Jesuit "Society of Jesus," the world at large would have no difficulty in believing every word of it. As it is, it is all a tissue of the most unutterably ridiculous falsehoods, and emphasizes the fact that the hierarchy always accuses its opponents of doing the very things that it knows itself to be doing.

With tolerance of Catholicism as a "Religion"

and respect for the honest convictions of all who accept its doctrines, and endeavor to live by its moral precepts and principles, we submit the foregoing. It tells a story of malice and hatred which non-Catholics would never believe if it came to them from any but an authoritative Catholic source. And it foreshadows a conflict which Masons will never believe possible and for which they would never prepare if it were not thrust upon their attention by Catholics themselves.

The question naturally arises in the mind of every Brother Mason: "How is it possible for us, as Masons, to do anything, when we are bound to the broadest religious tolerance?" There is not a member of the Craft today who would hesitate the fraction of a second to act as *an individual, or as an American Citizen*, if he saw a traitor in the act of betraying his country to any foreign power. He would not stop to argue whether the "foreign power" were Russia, Japan, or England, or the Church of Rome. Neither would he debate the question as to whether the traitor were Mohammedan, a Jew, a Protestant, or a Roman Catholic. Nor would he pause long enough to inquire whether the act came within the jurisdiction of the Masonic Lodge. His *conscience* would tell him with the swiftmess and force of a stroke of lightning, that this is a case involving the life of the nation, and it calls for *patriotic action*. And he would act.

And herein is the answer to the foregoing question:

The *political policies* of the Church of Rome in this country are *anti-Masonic, un-American, unpatriotic*, and all center about the edict of the Vatican and the purposes of the Order of Jesuits, as expressed in the papal command to "*Make America Catholic.*"

#### IV. THE POPE NOT ONLY HEAD OF A CHURCH BUT A MONARCH

As we said in the last chapter no Mason has any criticism against the Roman Catholic Church as a church. A member of it has as much right to worship God according to the "dictates of his conscience" as any other man in America. None more strongly maintain this right than do Masons. But is the Pope of Rome a bishop or a monarch?

These queries touch what is basically the mightiest and most fundamental political issues in our land. A church is entitled to exist here in America as a church but not as a political empire attempting to destroy the principles of our government. This is the essence of the whole Roman problem.

Therefore the fair test is: Whether or not the Roman Catholic Church is content to be under and in full allegiance to our institutions, the Constitution and the laws of the United States; or does it have designs and aims to subvert those in-

stitutions, the Constitution and the laws of our land to its own purposes and ends? The answer to these questions is the answer to the whole problem.

A political autocrat enthroned in the Vatican has no more rights in America than a potentate enthroned in Berlin or in London. No prince or subject of either can yield honest allegiance to our government or have proper respect for American institutions.

#### I. THE POPE HAS TEMPORAL POWER AND SITS UPON A THRONE

The Pope retains what was left him when Garibaldi and his army of Italian patriots occupied Rome in 1870, and still claims temporal power and occupies a great bronze throne. One of the eleven hundred rooms in the Vatican is called the throne room. The Pope grants audiences, receives envoys, and discharges his most solemn official functions seated under an imperial canopy on the great throne in that room. In all lands and in every age thrones have been distinguished badges of political autocracy. The only conceivable purpose of a great pontifical throne is to attest the sovereign autocracy of its occupant.

The one hundred one Roman prelates now reigning in this country as vice regents of the Pope occupy thrones in their respective cathedrals. Diocesan and other periodicals of Rome exploit the induction of every newly created bishop into

office under headlines which boastfully call the ceremony his "enthronement." The whole system of the Roman hierarchy thus seated upon a thousand thrones in every portion of the earth seeks to be the one transcendent autocracy of all time.

## II. THE POPE WEARS A CROWN SYMBOLIC OF TEMPORAL POWER

The Pope wears a triple gold crown known as the tiara. Originally the Papal crown was substantially identical with those of other monarchs. But in the course of the long and bitter struggle between the Popes and the German emperors for political supremacy during the Middle Ages, a second and then a third story was added to the diadem of the Pope to attest his claim of political superiority to all other crowned rulers.

The triple crown is the distinctive symbol of political power. His subservient college of cardinals is a replica of the subservient senate under the emperors. His far-flung bishops throughout the world are a replica of the Roman Proconsuls. On religious occasions the sovereign Pontiff wears the Episcopal miter, but on state functions he wears the crown. The cardinal who crowns a new Pope accompanies his act by a solemn declaration that he as Pontiff is being crowned as the father of kings and ruler of the world.



When William of Normandy conquered England in the year 1066, the Pope issued a bull to the English people as follows: "To the Pope belongs the right of making laws. All princes of the earth shall kiss his feet. He has the right of deposing emperors. The sentence of the Pope can be revoked by none. He can be judged by none. He has never erred, nor can he err. He can loose subjects from the oath of fealty. The Pope is holy. He can do no wrong."

### III. HAS A FLAG DENOTING TEMPORAL POWER

The Pope has a pontifical flag which is used and displayed in precisely the same way as those of kings and emperors. It is composed of equal portions of white and yellow and decorated with the Papal coat of arms. Any dealer in flags can supply the Papal ensign in silk or bunting.

### IV. ENACTS AND ENFORCES HIS OWN VAST SYSTEM OF LAWS

The Pope as an absolute ruler enacts and enforces his own vast system of laws. Three great judicial systems exist in Europe and America. They are the civil law, the canon law and the common law. The civil law arose out of the law of ancient Rome. Modified to meet modern conditions by means of legislation and judicial construction, it now obtains in most countries of continental Europe.

When the seat of empire was removed from

Rome to Constantinople the Popes assumed the imperial power of the West. They began to produce the great legal system known as the canon law, which is binding on every Roman Catholic throughout the world. Out of this intrusion arises the inherent and universal inability of the Church of Rome to live at peace with any independent civil power.

#### V. SENDS AND RECEIVES AMBASSADORS

Diocesan organs of the Vatican boast that thirty nations—more than half the number in the world—have diplomatic relations with the Holy See; the United States is one of the number not in diplomatic relation with the Pope.

The powers maintaining ambassadors are Belgium, Brazil, Chile, France, Germany, Peru, and Spain. Those maintaining ministers are Argentina, Austria, Bavaria, Bolivia, Columbia, Costa Rica, Czecho-Slovakia, England, Haiti, Holland, Hungary, Jugo-Slavia, Luxemburg, Monaco, Nicaragua, Poland, Portugal, Rumania, Russia and Venezuela. Semi-official relations have been established between the Vatican and China, Japan, Lithuania, and Turkey. Envoys who represent other powers at the Papal court are usually known as ambassadors or ministers, while envoys from the Holy See to other powers are known as nuncios and have the rank of ambassadors. *It is significant that papal envoys enjoy social and*



*official precedence of all other diplomatic agents of equal rank at every capital to which they are accredited.*

#### VI. MAKES TREATIES WITH CIVIL GOVERNMENTS

The Vatican makes treaties with civil governments. The law of nations has definitely established the proposition that only sovereign powers can become parties to such covenants.

During the last eight centuries the papal government has made nearly a hundred treaties, many of which are now in force. Some of those conventions are called concordats instead of treaties, but they are executed in precisely the same form as treaties between nations or sovereign states and many of them are so designated on their face. Power to make them is due solely to supreme political sovereignty vested in the Pope.

#### VII. RULES OUR GREAT CITIES

The papal power in this country is centered in our great cities. In each of them an enthroned prelate of Rome maintains elaborate courts for the enforcement of the canon law; forbids most of the Roman Catholic children to attend the public schools; and wherever possible shapes municipal, state, and national politics under Vatican direction.

Twenty Roman Catholic politicians represent Greater New York in Congress. Delegations

from other cities are of similar type. They are almost as a solid phalanx against all legislation designed to strengthen and improve the public schools. Such mighty and growing forces are the political vanguard of an empire steadily attempting to encircle the earth, the alien and dangerous power endeavoring to overthrow our democratic institutions for its own perpetuation and aggrandisement.

*How necessary it is that honest laymen of the Church of Rome should know the kind of bonds with which cunning and ambitious prelates bind them to an alien throne!*

#### IN INTERNATIONAL POLITICS

It is believed that Don Sturzo, "the mystery man of Italian politics," who makes and unmakes cabinets in Italy, a priest and an aristocrat whose rise to power has been so swift and so silent that the European press barely has had time to discover him, is a tool in the hands of the Curia Romana. An idea of his meteoric ascendancy may be derived from the fact reported in the *London Mail* that when Bonomi, eager to form a new cabinet, found Don Sturzo could not support him, he abandoned his enterprise.

More than a hundred members of the present parliament of Italy were elected by the group that follows Don Sturzo. It is his genius that doubtless inspired the Rome dispatch in *The Washington Times* of April 5, 1922, which stated that the

Pope had sent a note to the sponsors of the Genoa conference complaining because he had not been given a larger voice in international affairs, and especially because he had been shut out of the international conferences. His note of complaint was reported in these words:

"Rome, April 5.—The Vatican is seeking to partake actively in international politics, according to information received today from an authoritative source.

"Furthermore, it is understood that the note protests because the Vatican has not been allowed to take a direct part in the international political conferences."

Italy is the country primarily responsible for forcing the Pope out of the political conferences of the civil powers. Italy excluded him from both conferences at The Hague. This caused the Vatican to redouble its covert activities against Italy and her allies during the World War.

Italy then is the one country that should and does most thoroughly know and value the papal system and all its works best. For some fifteen centuries the sovereign Pontiff has been enthroned in the heart of Italy and under his always grinding, usually cruel, and often monstrous despotism, the ancient glory and greatness of Italy faded and her people suffered the worst government of ancient, medieval, or modern times. Small wonder that Italy hates the Vatican, its crowned autocrat, and most of its works. The World War gave added and just

grounds for intensifying that hatred. The Italian government and people will long and well remember the clerical treachery that sought the annihilation of Italy in the interest of the reigning house of Austria in the terrible debacle of Caporetto.

By what right then should the Pope sit among the nations in political conference? Does he admit that he is a political potentate? If so and the Vatican is a member of the family of nations, then can his enthroned hierarchy, his clergy, and his hundred millions of subjects justly claim the rights of citizenship in the other nations of the earth? The fact that his status is puzzling is due to the dual capacity in which he vacillates before the world, professing religion but practicing politics.

## V. INTERNATIONAL POLICIES OF THE PAPACY

The Papacy is in international politics. It claims to be the one authority to which all other states should be subject. It has a well thought out policy through which it hopes to accomplish its sinister purpose. The following is a masterly statement of the situation by one of the most eminent diplomats and international scholars in this or any country, and further he is one whose opportunities for obtaining accurate and reliable information are unsurpassed.

Troubled times are always the times of greatest Papal activity. The period of unrest follow-

ing the World War has encouraged the Vatican to enter upon one of the most elaborate programs of international intrigue which has ever been undertaken even by that energetic organization. Not only have the times furnished the opportunity, but also the loss through the overthrow of the Hapsburg Empire has stimulated the effort to find compensation for this loss in some other field.

AFTER THE CLOSE OF THE GREAT WAR THE PAPACY HAD THREE GREAT AND FOUR MINOR PROJECTS FOR THE INCREASE OF ITS INFLUENCE AND THE DESTRUCTION OF THOSE WHO OPPOSED IT.

The most immediate of the major plans—although in the long run the least important of the three—was the extension of Roman Catholicism through a large part of Russia by the annexation of the Ukraine to Poland and the crushing of the Greek Orthodox Church so greatly weakened by the Bolshevik attacks—throughout this whole region. It is hoped in this way to add twenty million inhabitants of this strategic region to the Roman Church and to create a great Roman Catholic Empire of fifty million in the very center of Europe.

The second and third of the major projects must be considered together. The backbone of the Protestant world and of resistance to Papal tyranny has been and is the two great Anglo-Saxon countries. The Vatican now hopes to break this opposition by destroying the British

Empire and making the United States a Roman Catholic nation.

The campaign to make the United States a Roman Catholic country is proceeding along three distinct lines: (1) Teaching by the Roman Church that it is the duty of all Roman Catholic women to bear the greatest possible number of children and educate them in the parochial schools and opposing public school education.

Even a casual study of the school situation in the larger cities where Roman Catholic political influence is either dominant or even strong, will be enlightening. Take, for example, the City of New York, where the school system for a considerable period of years has been largely or almost wholly controlled by Catholic influence. A comparatively few years ago, there was a seat in a public school for every child of school age in the City. Today the schools of the City are very largely on what is known as part time, that is to say, in many sections there are two, or even three, children for one seat in a public school. The children attend school alternately at different periods of the day. In this and other ways, it would seem that a concerted effort had been carried on for years to cripple, stifle and smother the public school system. In the meantime, the parochial schools have grown by leaps and bounds until, finally, the very powers which have caused the present condition in the public schools, use the argument that more parochial



schools are necessary because of the inadequate facilities of the public schools. Rather Jesuitical argument, nevertheless it convinces many. During this period, however, the world's richest city had experienced no great difficulty in raising adequate money for streets, fire protection, subways and other expensive branches of government. Why not for the public schools, which are first and last the foundation stones of our system of government? Why the discrimination? What is behind it all?

(2) Efforts to induce the greatest possible number of Roman Catholics to emigrate from Europe to the United States, which involves opposition of the Roman Church to all bills restricting immigration; and (3) an attempt to secure the annexation to the United States of as much as possible of the Roman Catholic territory lying to the south of the United States.

The lesser intrigues of the Papacy at present include: (1) An attempt to restore Slovakia to the Magyars by creating hostilities between the Czechs and the Slovaks, through the activities of the Roman priests. (2) To destroy or cripple the new kingdom of the Serbs, Croates, and Slovenes by stirring up separatist movements among the latter two races by enlisting religious and racial prejudices. (3) An attempt to unite the Greek Orthodox Church of Roumania to the Roman Catholic Church through the efforts of members of the United Greek Church in Roumania.

(4) An attempt to recreate the German Empire under a Roman Catholic royal dynasty by the elevation of a South German Catholic to the Imperial German throne.



## THE VATICAN ATTACK ON THE PUBLIC SCHOOLS

### I. DENIES THE RIGHT OF STATE TO EDUCATE ITS CITIZENS

Another attack of Rome is on the Public Schools. It denies point blank the right of the State to educate its citizens, though it demands that schools be established and maintained at public expense but conducted by the Church of Rome.

In 1912 the Roman Catholic publishing house of Benziger Brothers, New York, published a work by J. A. Burns on the "Catholic School System in the United States." The work is published with approval of the late Cardinal Farley as evidenced by his imprimatur. On page 223 the author quotes with approval a declaration of the papal attitude towards public schools and the right of the State to educate, by Dr. Brownson in these words:

WE DENY, OF COURSE, AS CATHOLICS, THE RIGHT OF THE CIVIL GOVERNMENT TO EDUCATE, FOR EDUCATION IS A FUNCTION OF THE SPIRITUAL SOCIETY, AS MUCH SO AS PREACHING AND THE ADMINISTRATION OF THE SACRAMENTS BUT WE DO NOT DENY TO THE STATE, THE

RIGHT TO ESTABLISH AND MAINTAIN SCHOOLS. . . .  
IT MAY FOUND AND ENDOW SCHOOLS AND PAY THE  
TEACHERS, BUT IT CANNOT DICTATE OR INTERFERE WITH  
THE EDUCATION OR DISCIPLINE OF THE SCHOOLS.

There is the statement and summary of the whole Roman Catholic doctrine of education.

It explains the determined and ceaseless opposition of the papal hierarchy and clergy to the Smith-Towner school bill whose enactment they have prevented in Congress now for a number of years. The opposition is born of the alien and totally un-American hostility of the papal system to any schools except the parochial schools and to any colleges except Jesuit colleges and universities of the Church of Rome.

In his famous bull, *Unum Sanctum*, Pope Boniface VIII gives this declaration of the moral duty of every Roman Catholic:

*"This we declare, affirm, define and announce, that it is necessary for the salvation of every human creature that he should be subject to the Roman Pontiff."*

The doctrine set forth in that bull is reiterated again and again in later official utterances extending to our own day. When the hierarchy of Rome demands religious teaching in schools, it is such teaching that the prelates have in mind. It is that doctrine which they force into all schools under treaty stipulations with Roman Catholic lands.

The present condition of Mexico exemplifies the ripened fruit of that policy continued for four hundred years. Should the papacy become dominant here, as the Knights of Columbus declare that it must, our educational condition might well be reduced to the Mexican level.

### THE "RELIGION" POPERY DEMANDS IN SCHOOLS

Let no honest citizen be deceived by the ceaseless demands of Roman prelates for the teaching of religion in the public schools. The religion they demand is political papacy. In 1917, John Joseph McVey, a Roman Catholic, published the twenty-seventh edition of his text book known as a Manual of Christian Doctrine, written by a seminary professor in the Church of Rome. The book is published with the imprimatur of the Roman Catholic Archbishop of Philadelphia and is therefore official and authoritative. The preface contains this information:

"This book is intended as a manual of religious instruction not only in the Novitiates and Scholasticates of teaching Congregations, but also in the classes of High School, Academies and Colleges."

It is, therefore, designed to impart the kind of religious instruction that The Papal System demands. The fact that it has run to the twenty-seventh edition indicates the wide use made of it in schools under Roman Catholic control. It

will be edifying therefore to look into its pages and ascertain what Rome means by religious instruction in our schools and what the hierarchy is having taught in schools chartered and controlled by the papal throne in the United States.

A course of lessons on the Constitution of the Church in the form of questions and answers begins on page 122. On the following page this matter appears:

Why is the Pope called the vicar of Christ?

Because he holds Christ's place and represents Him upon earth.

That is the starting point of the religion and morals that Rome instils into several hundreds of thousands of boys and girls in this country year after year. But that is perfectly orthodox Roman doctrine. Pope Leo XIII said of himself, "We hold upon this earth the place of God Almighty."—Great Encyclical Letters, page 304.

But on page 28 of the Manual of Christian Doctrine this illuminating declaration appears:

Does the Pope possess none but spiritual power?

He also possesses temporal power in the States of the Church.

On pages 131 and 132 this appears:

Why is the Church superior to the State?

Because the end to which the Church tends is the noblest of all ends.

In what order or respect is the State subordinate to the Church?

In the spiritual order and in all things referring to that order.

What right has the Pope in virtue of this supremacy?

The right to annul those laws or acts of government that would injure the salvation of souls or attack the natural rights of citizens.

In order to get the full force and significance of the foregoing it is necessary to bear in mind that the Pope claims to stand in the place of God Almighty and to be the sole judge of what does injure the salvation of souls or attack the natural rights of citizens. This teaching therefore clothes him with absolute and irresponsible power to annul any law that meets his personal disapproval.

Shall that kind of religion be taught in public schools? Should it be permitted in any schools? Where is the sovereignty of the people or government by consent of the governed under that doctrine?

## II. ROME BITTERLY ATTACKS TOWNER-STERLING BILL

Still another phase of the cunning Roman hierarchy is its bitter attack upon the Towner-Sterling Bill.

During the period since the revelations of the World War laid bare the appalling facts of illiteracy in the United States, the leaders of our

nation's schools have carefully diagnosed the disease and formulated a remedy. This remedy is embodied in the Towner-Sterling Bill. This bill provides for a Secretary of Education in the President's cabinet and for national aid for states unable to provide education privileges for their children. It is our conviction that no child born under the Stars and Stripes should be allowed to grow to manhood or womanhood unable to read the language in which the laws of our land are printed. This involves the principle of taxing property wherever it is for the education of children wherever they are.

But the Towner-Sterling Bill, first known as the Smith-Towner Bill, met opposition in Congress from the historic enemies of free schools. The following letter, which the National Catholic Welfare Council circulated privately within the priesthood of Rome to deceive Congress and defeat the Towner-Sterling Bill, was published in *The Protestant*, June 1921, and discloses the secret and deceptive methods of the hierarchy of Rome in our politics.

The second paragraph shows that the National Catholic Welfare Council has successfully opposed the bill for the last two years, and that the national conventions of both the Republican and Democratic parties in 1920 were compelled to withdraw planks drafted in favor of the measure.

Paragraphs five and six show the vast papal organization is used to deluge Congress with mil-

lions of letters of remonstrance, not on the will and judgment of individuals, but solely by orders of the local Roman priests who in turn act under the hierarchy composing the National Welfare Council.

The last clause in the seventh paragraph shows the dishonesty of the hierarchy and the plan to deceive Congress and Protestant citizens as to the grounds of opposition.

The letter to which we refer is as follows:

NATIONAL COUNCIL OF CATHOLIC MEN  
1312 Massachusetts Ave., N. W.  
Washington, D. C.

July 19, 1921

*Dear Reverend Brother:*

To appeal to you for aid in unifying Catholic protest against the Smith-Towner Bill is obviously necessary. The bill has been reported out of Committee, and is now before the National Congress for action.

You are doubtless familiar with the efforts we have made during the last two years to accomplish the defeat of the bill. Both of our major political parties in National Convention withdrew all promise of support to this measure which we deem fatal to the best interests of American education.

Influential and leading educators are strongly opposed to it. The Committee on Federal Legislation at the recent convention of the American Bankers' Association, denounced the bill as representing "an effort not only to federalize but sovietize the entire educational system of the United States."



Its supporters, however, have brought heavy pressure to bear in its behalf and have caused it to be reported out of Committee.

We are communicating with our five thousand societies of Catholic men to urge that they be prepared for action; that they be prepared upon notice from us to wire their Congressmen as societies and to have individual members and friends of members, non-Catholic as well as Catholic, also wire protests to their political representatives in Washington.

We earnestly request you to bring our statement to the attention of influential persons, especially non-Catholics, that they may be ready to send protests to their Congressmen. We request that no protest be sent either from yourself or your friends until you receive definite word from us. The effectiveness of a protest is its opportuneness. We will let you know either by telegraph or letter.

Such protest, whether from yourself or others, should be based on dangers which the Smith-Towner Bill involves for public education; the heavy, unwarranted increase which it will mean in public taxes, and the unjust and the unequal distribution of these taxes. *No reference should be made to the danger which it holds for our Catholic schools or for any specific religious interest.* (Italics ours.)

In addition to the enclosed pamphlet, we are sending a Digest of the same to all of our member societies and Parish Councils of the National Council of Catholic Men.

This letter is in accordance with our plan to forward a subject for discussion to all our affiliated branches each month, that thus we may unify Catholic thought upon all matters of national moment.

Through the medium of the National Catholic Wel-

fare Council you will be kept advised on all such "subjects," and we trust that in all cases, as in this, you will work with us to the end that our laymen may be one, as our Church is one; that with one mind, as with one heart, we may fight the fight for country and for Church against all the forces of evil that openly, or insidiously, would subvert the best interest of man.

Very respectfully yours,  
MICHAEL J. SLATTERY,  
Executive Secretary.

On account of this bitter opposition of the Roman hierarchy, it has been necessary for the educators of the country to organize a campaign in defense of our free school system. At the height of this campaign they gathered from every state in the union, fifteen thousand strong in historic Boston, to worship at the shrine of Horace Mann and those other New England leaders who followed the example Washington set when he said that education is the "guarantee of the freedom of the people." From the high peak of this inspiration they renewed their vows of loyalty to the cause of education and went forth again into the entire nation to battle for the cause of freedom of the human mind.

Immediately upon its arrival the National Educational Association was given to understand that the price of Boston's hospitality was the surrender of the principles which the Association had embodied in the Towner-Sterling Bill. The *Boston Herald*, in a leading editorial on the Sunday that

the convention began, bitterly denounced the principles of the Association as expressed in this bill, and the *Boston Transcript* in a leading editorial on July 8, fairly hissed the fifteen thousand American school teachers out of Boston with a scathing denunciation of the ideals of free schools for all the people which had been the single great pronouncement of the convention. The teachers have placed in parallel columns the editorial in the *Boston Transcript* of July 8 and the text of the Towner-Sterling Bill, as an example of what they regard as deliberate misrepresentation of facts. Here is one of their deadly parallels:

BOSTON TRANSCRIPT EDITORIAL,  
JULY 8

But the people of Massachusetts never have contributed knowingly and willingly, and willingly and knowingly never will contribute, one cent to be expended by the Federal Government anywhere in the United States in the form of *a bribe to a state to surrender that part of its birthright which gives to each state absolute control of its public school system.* This feature of the Towner-Sterling Bill has only to be understood by our electorate, as we believe, for the bill to receive the same repudiation at the hands of Massachusetts that the Covenant for a League of Nations received in 1920 in

the "great and solemn referendum" of that year. And then the elaborate scheme with a hyphenated name will go the way of "the evil thing with a holy name," so far as the American people are concerned. But American independence will remain and freedom in education and religion will thereby be safeguarded.

TEXT OF THE TOWNER-  
STERLING BILL

Sec. 13. That all the educational facilities encouraged by the provisions of the act and accepted by a state shall be organized, supervised, and administered exclusively by the legally constituted state and local educational authori-

ties of said state, and the secretary of education shall exercise no authority in relation thereto; and this act shall not be construed to imply federal control of education within the states, nor to impair the freedom of the states in the conduct and management of their respective school systems.

This is but one of the parallels by which the teachers convict the Boston press of what they regard as dishonorable journalism and gross misrepresentation of the facts in obedience to Roman Catholic bigotry.

No clearer statement of the position of Rome on the public schools has been given than the following statement from a Jesuit priest, Paul. L. Blakely—author of "The Case Against the Towner-Sterling Bill"—which is copied from the October, 1921, issue of *St. Leo's Monthly*, a Jesuit publication edited and issued by the Fathers of St. Leo's, Tacoma, Wash., and which was reprinted with scathing criticism in the *New Age Magazine*, a Masonic organ, for May, 1922. The article is entitled "Our Duty in Education" and reads as follows:

Our first duty to the public school is not to pay taxes for its maintenance. We pay that tax under protest—not because we admit an obligation in justice. Justice cannot oblige the support of a system which we are forbidden in conscience to use, or a system which we conscientiously hold to be bad in principle and bad in its ultimate consequences. And if one point is clear in the decisions of those who rule as by the authority of God, it is that we cannot approve a system in which religion is

separated from education. We have paid our taxes in the past, and the least of the apprehensions which any state officials can have is that we may refuse to pay them. But there neither is nor can be any obligations for any American, Catholic or non-Catholic, to approve either as best for the common good or tolerable as an educational system, schools which exclude all training in religion.

The first duty of every Catholic father to the public school is to keep his children out of it. The first duty of every Catholic American to education in general is to support the Catholic School. It is true that he cannot regard the spectacle which public education in this country now presents, and its probable effects upon the coming generation, with indifference. But he will not improve matters by compromising with the shortcomings of that system, much less by imitating them. His best contribution to the solution of the problem of what shall be done with our unchurched children is his support of the school which recognizes that the child has a soul as well as a brain, and trains him for eternal happiness as well as for temporal success. But we need not greatly concern ourselves with our duties to the public school until we have more closely approached the realization of the Catholic ideal. "Every Catholic child in a Catholic school."

In this quotation we have the source of opposition to our free public schools. Whether in New England or in the New West, wherever Rome controls there is opposition to the development of free schools.

Protestantism, in New England especially, should recognize that behind the subtle attacks on the Towner-Sterling Bill, and other attacks on our

free schools, is the unseen but ever busy hand and brain of Rome.

#### MASONS AND THE PUBLIC SCHOOLS

Under the title "Why are Masons So Interested in the Public Schools?" the *Sunday Visitor*, a Roman Catholic publication, Huntington, Ind., publishes an article in which it answers its own questions, doubtless to its own satisfaction.

In referring to this article the *Oklahoma Mason* says:

The reason that Freemasonry stands to a man for the public school system and for the attendance of every American boy and girl in it until they shall have completed the eighth grade is that it is fundamental to our system of government. Another reason is, that the private or parochial school tends to propagate social and sectarian snobbery, and instead of bringing Americans closer together and creating a homogeneous race, their system has a tendency to create divisions and strife, intolerance and religious bigotry.

# AMERICAN HISTORY AS TAUGHT BY THE ROMAN CATHOLIC CHURCH

## I. HISTORY WITH A TWIST

The Roman Catholic Church in the United States, in response to the S. O. S. call of the Pope, has recently become greatly interested in American history. This is evidenced by the organization of the Knights of Columbus Historical Commission, composed of seven members, all Roman Catholics, with perhaps one exception, and with the Irish predominating.

The chief Catholic objection to American histories seem to be centered primarily upon their treatment of the American Revolution, and they are all charged with pro-British teaching.

One of the first, if not the first, publication of the Knights of Columbus Historical Commission is a pamphlet of nearly one hundred pages, entitled "The Monroe Doctrine, the Vital Necessity of its Continued Maintenance," by Thomas H. Mahony, with a preface by Admiral Benson, one of the members of the Commission. In a review of this pamphlet, recently printed in the *Mississippi Valley Historical Review* (March 1922), the following statement occurs: "This work appears to be a rather definite piece of anti-



British propaganda. . . . The interpretation, and particularly the method of mingling the interpretation with the facts, lays not only the author, but the Commission as a whole, open to justifiable suspicion as to the motives which underlie the whole project involved in the announced plans of that body."

The scurrilous attack on the fair name of Washington in a recent issue of the *Monitor*, of New York City, one of the press representatives of the Vatican, is a sample of how they write history with a twist in this cowardly thrust:

"George had a strong dislike for lawyers, sobriety, moralisms, and genteel poverty. He had a pronounced fondness for liquor. He loved money, and the speaking power of cold cash was his open-sesame to self-indulgence. He enjoyed profanity more than Scripture and was not pious in spite of being vestryman in half a hundred churches. He never troubled about the private morals of his neighbors and it is whispered his own were not testproof."

Or what shall be said in repudiation of the vicious stab at General Ulysses S. Grant by the *Catholic Standard and Times*, of Buffalo, N. Y., in its editorial response to the request of the Grand Army of the Republic to celebrate the birthday of Grant. The chief reason for the opposition to any such recognition of Grant is given in the following words:

"As far as the Catholics of this nation are concerned, there are serious reasons that militate against any serious tribute to his name. Grant was a narrow sectarian who dishonored the high office of the presidency by unworthy exhibitions of bigotry against our religion. During the two terms of his incumbency he was completely controlled by the Methodist Episcopal Church of which he was a member."

### WHAT IS ON FOOT

The fall of the Central Powers was a severe blow to the Vatican. Political freedom has ever been the forerunner of religious freedom. The Vatican, therefore, feels called upon to redouble its efforts. Not being able to turn back the hands of Time and thus blot out the record of Romanism in America, they seek to rewrite its history. Not being able to compel all children to attend parochial schools where historical facts may be disregarded and in which there are many foreign-born teachers who neither know American ideals nor use the English language, they would Romanize our history. Facts are stubborn and therefore they would omit them.

## II. KNIGHTS OF COLUMBUS TO WRITE AMERICAN HISTORY

According to the Jesuit magazine known as *America*, in its June 11, 1921, issue, the Knights of Columbus will write a history of the United

States, and will take steps to put it in the schools and colleges of the country. In order to do this they have set apart a million dollars to pay for a history of the United States from the papal point of view. There are many handicaps which should give the Knights pause before they squander this money. To be sure the country was first settled by Spaniards in Florida, but they were displaced as undesirable citizens. French Jesuits explored the Middle West, but they aroused the Indians to butcher and massacre the people of the thirteen colonies. There is a tradition that the standard of religious liberty was first set up in Papal Maryland, but that tradition has been exploded at Johns Hopkins University by evidence that the men who settled at Baltimore brought with them advowsons and other chains of ecclesiastical tyranny.

#### HISTORY CORRUPTION EXPOSED

As a part of the Roman Catholic program of corrupting history to further political ambitions of popery, F. L. Phillus published in *The Evening World* of New York, July 7, the statement that George Read and Edward Rutledge, signers of the Declaration of Independence, were born in Ireland. A week later an honest correspondent published in the same journal this brief but powerful refutation of the Roman falsehood:

To the Editor of *The Evening World*:

Mr. F. L. Phillus tells us in a letter published in *The Evening World*, of July 7, that George Read and Edward Rutledge, signers of the Declaration of Independence, were born in Ireland, and he goes so far as to name the cities in Ireland in which they were born.

In R. W. Lincoln's "Lives of the Signers," Edward Rutledge's birthplace is given as South Carolina, and George Read's as Maryland. The National Cylopedia of American Biography (1896), which I have, does not mention the name of Rutledge, but it says that Read was born in Maryland. Benson Lossing's Cyclopedia of American History says Rutledge was born in South Carolina and Read in Maryland. My 1881 edition of the Library of Useful Knowledge gives Rutledge's birthplace as South Carolina and Read's as Maryland. So, taking these very reliable reference books as my guide I am inclined to believe Mr. Phillus has made a mistake (or other wise). Taking everything into consideration I believe Mr. Phillus had better confine himself entirely to fiction, as he does not seem to be gifted with a knack for writing facts.

AN OCCASIONAL READER

Brooklyn, July 10, 1921.

A cause that requires ceaseless bolstering by arrant and brazen falsehoods deserves no quarter among honest people, but in spite of Jesuitical cunning and covert intrigue, the public will hardly be much deceived by the new venture of the Knights of Columbus into history. Let them write. Out of their own mouths and from their own pens will the discriminating public convict them.

MAKING AMERICAN HISTORY "CATHOLIC" OVER-  
WORKED

The excursions and incursions of Roman Catholic writers into the field of American history are yielding amazing and amusing by-products. The policy of "Making American History Catholic" is being overworked. The Catholic News Service in Washington sent out a press dispatch on June 21, suggesting that a statue be erected in Pittsburgh of "*Thomas Fitz-Simons*, one of the Catholic signers of the Declaration of Independence." This was too much for a well-informed Catholic of Brooklyn who writes a sarcastic letter to the Jesuit Journal, *America*, asking whether any new signatures have been added recently to the immortal document, as "there was a tradition that Catholic America's solitary boast in regard to the Declaration was *Charles Carroll of Carrollton*." Anyone who has read with care the Catholic claims of patriotic service in the American Revolution must have observed that any patriot who happens to have an Irish name is at once appropriated by them. Thus the brothers Jeremiah and John O'Brien of Machais, who took part in one of the early exploits against British vessels on the New England coast, are magnified into Catholic heroes. The fact is that they were dyed-in-the-wool Baptists. Jeremiah's daughter married Jeremiah Chaplin, first president of Waterville (now Colby) College. Their daughter married

Dr. Thomas J. Conant, the Baptist divine, whose son, the late Thomas O. Conant, was famous in his days as a Baptist journalist. It would have been worth while to hear "Tom" Conant characterize a so-called American history which claimed his great-grandfather O'Brien as a follower of Rome.

The Roman Catholic weekly periodical, *The Pilot*, which is the diocesan organ of Cardinal O'Connell, of Boston, published very conspicuously on the front page of its issue of April 9, 1921, an address alleged to have been made recently by Bishop Shahan of the Catholic University, at Washington, D. C., on "America's Debt to the Irish People," who is represented as saying that God cast multitudes of Irish on the soil of the United States just when they were needed to turn the tide of battle in favor of American democracy and secure the Revolution.

But America's great historian, George Bancroft, in his History of the United States, Volume V., Page 295 (Author's last revision, published in 1878), makes this statement which convicts Bishop Shahan of deliberate misstatement or ignorance of the facts.

The British gained numerous recruits from immigrants. Cultured men of the Roman Catholic Church gave hearty support to the cause of independence; but the great mass of its members, who were then but about one in seventy-five of the population of the United States, chiefly new comers in the Middle States, followed

the influence of the Jesuits, in whose hands the direction of the Catholics in the United States still remained and who cherished hatred of France for her share in the overthrow of their order. In Philadelphia, Howe had been able to form a regiment of Roman Catholics. With still better success Clinton courted the Irish as Irishmen. They had fled from rent-racking landlords to a country that offered them freeholds. By flattering their nationality and their sense of importance attached to their numbers, Clinton allured them, alike Catholic and Protestants, to a combination directly adverse to their own interests, and raised for Lord Rawdon a large regiment in which officers and men, INCLUDING NEARLY FIVE HUNDRED DESERTERS FROM THE AMERICAN ARMY, WERE EXCLUSIVELY IRISH.

### III. SENATOR WILLIAMS ON PAPAL-IRISH

On Tuesday and Wednesday, March 14 and 15, 1922, Senator John Sharp Williams of Mississippi delivered on the floor of the United States Senate the most righteous and patriotic rebuke of the pernicious activities of the Papal-Irish in this country that has been heard in a legislative hall in many a day. His remarks are a classic of truth, humor and patriotism. Discussing what is popularly known as the four power treaty on March 14, he spoke in part these words:

The other three parties to this treaty are Japan and France and Great Britain. By the way, it is a great pity that Great Britain is a party to it, because, if she were not, all the German-American and Irish-American



opposition to it would have ceased long ago. It is a pity that Great Britain exists. It is a pity that she and her law and her language and her literature and her civilization and her commerce can not be flung out into the infinite ether and gotten rid of somehow. That would satisfy certain extreme elements in the United States who want no further justification for any position they happen to take than hatred of England.

That just denunciation of the Roman propagandists who subordinate everything else to the Vatican-inspired hatred of England and of Anglo-Saxon democracy brought from the propagandists the charge that Senator Williams had dragged the Papal-Irish into the Senate debate and had attacked them. That charge caused him on the following day to deliver additional remarks on the subject from which the following excerpts are taken:

Mr. President, I was accused yesterday of having unnecessarily and unprovokedly dragged the Irish-American citizenship of America into this discussion. The charge, if it be a charge, the insinuation, if it be an insinuation, is false. Nobody has a right, as a so-called hyphenated American, to erect himself into a power within America and to attack the motives and the courage and the patriotism of everybody who differs with him without expecting some return in kind.

I did not bring these people into this controversy; they brought themselves into it. I have been receiving, as all Senators have been receiving, an almost daily "news-letter" from the "Friends of Irish Freedom,"

from the National Bureau of Information in the City of Washington. I have been reading these communications, in which they attack me and every other man who is supporting these treaties as being disloyal to America and a sort of hired agent of Great Britain until I got tired of it.

The Americans who fought the War of Independence were Scotch and English and Welsh and Scotch-Irish. This crowd, now howling and pleading the baby act, had nothing to do with it. Twenty years after the Revolution a cardinal of the Roman Catholic Church, a Carroll of the State of Maryland, mentioned the fact that there were at that time but 26 Roman Catholic priests in America and 26,000 communicants. Who fought the battles of the Revolution? They were not here to fight them. Most of them came over in the Irish potato panic and starvation period of 1848 and 1849, long after the War of the Revolution was over.

Continuing Senator Williams said, in answer to who fought the American Revolution:

George Washington, English every drop of his blood; Thomas Jefferson, Welsh and Scotch, every drop of his blood; the Randolphs, Scotch with a little sprinkling of English; the Adamses, English all the way through, from Old Samuel down to John Quincy and the modern family of that name; the Livingstons, Scotch and English. And, by the way, I picked up a paper this morning which referred to Andrew Jackson and Patrick Henry as being Irishmen. Patrick Henry's father and mother were born and raised in Aberdeenshire, Scotland, and neither he nor his father or mother ever saw Ire-

land in all their lives. And somebody yesterday suggested the Duke of Wellington was born in Ireland. Yes, he was born in Ireland, and was a member of a Norman family in the "English garrison" in Ireland.

And then the "Right Rev. Michael J. Gallagher"—Michael J. Gallagher, the right reverend—makes a little speech, too, out at Detroit. There is nothing Irish about him. There is no Roman Catholic religiousism in him. He closes his magnificent "American" oration, in the name of "Michael J. Gallagher," bishop of Rome and subject to Rome, with these words: "Yet we are going to repudiate the traditions of Washington, the guiding star of our Nation for decades." Imagine George Washington being the guiding star of a Roman Catholic Bishop!

#### IV. HIERARCHY LIBELLING AMERICANS

Editorials in all of the leading diocesan periodicals of the Roman Hierarchy have been unusually abusive. They have done little but rail furiously at everything American. In the course of a three-quarter column editorial the *Catholic Union and Times* of Buffalo, on October 13, 1921, made this vicious fling at those whose ancestors fought in the Revolutionary War:

Is it not also strange that the Sons and Daughters of the Revolution should systematically perpetuate their base descent and their shame by adopting and propagating the British view of our patriotic ancestors? If the descendants be so base born, there must have been a taint in the blood of their forefathers. Degenerate criminals

glory in their iniquity, but it is strange that men and women who claim to be normal should go and do likewise.

The less Papal-Irish prelates and priests of Rome say about the Revolution, the better their case will look. The few Papal-Irish who were then in this country were virtually all Tories and either enlisted in the British armies originally or deserted from the American armies and went over to the enemy. George Bancroft expressly states the fact in his great text on American history.

Ancestors of the Sons and Daughters of the Revolution fought for liberty with a valor never surpassed while ancestors of the Papal-Irish were fighting on the side of the enemy as the Papal-Irish themselves did in the World War in lands where they could escape the draft. It was the influence of Rome through the Jesuits that aligned them in the enemy forces in both the American Revolution and the World War. It is that influence which leads them now to execrate and malign the superb men and women whose ancestors fought for our liberties in the Revolutionary War and have therefore been in America for more than a century.

#### MALIGNING THE SOUTH

The *Catholic Union and Times*, diocesan organ at Buffalo, N. Y., carried a whole column leading editorial October 13, 1921, under the heading

"A Land of Bigotry." It was directed against the South.

Experts in criminology attempt to explain the bigotry of the South on the principle of heredity. They call attention to the historical fact that many of the present southern states were colonized by the outcasts of English society. Criminals were sent to Virginia, Georgia and other places in order to escape imprisonment. Beggars, vagabonds, convicts, tainted members of the gentry, incorrigible criminals, fast women and other undesirable citizens were the forbears of the present "white trash" of the South.

Has the breed improved? The elder Darwin held evolution; his son devolution. The father thought men and things improve steadily from generation to generation; the son is positive that the reverse is true. He maintains that men are growing worse instead of better, and he advocates eugenics. He seems to be partly right, at least with reference to southern bigots of the type of Catts and Watson and Stevenson, the assassin of Father Coyle. If we compare the descendants with their ancestors, blood-thirsty parsons with gin-thirsty parsons, malodorous Catts with dirty dogs, Watson with whatson and whoseson, young Dixon with old Nick's son, Stevenson with Devilson, the Imperial Wizard with Imperious Cromwell, we must confess that the children are worthy of their sires. The colonies began with tainted blood and the taint still remains.

Doubtless the enthroned hierarchy for whom the papal organ at Buffalo so spoke exulted in the language of the editorial mentioned. That lan-

guage measures the moral taste of the hierarchy that has produced a Mexico, a Spain and an Austria Hungary. Since the papal publication at Buffalo and its "experts in criminology" can diagnose so easily the trouble they attribute to our southern fellow-citizens, they should explain the disease to the Papal-American countries in which illiteracy ranges from 75 to 95 per cent. Let them account for the ruin of lands they have controlled four hundred years before they impugn the blood and character of millions of American people.

## V. PAPAL HATRED OF ANGLO-SAXON DEMOCRACY

The vast empire of the Pope gives daily proof of its bitter hatred of the Anglo-Saxon race. The cause of that hatred is perfectly manifest. The English-speaking peoples have led the march of liberty and civilization more than 700 years.

It was Protestantism that hurled from power Roman Catholic James II as the last and worst of the Stuarts and placed William of Orange on the Throne. It was Roman Catholic forces that sought in a bloody war to restore the deposed tyrant, while English and Scotch-Irish Protestants supported William in the decisive battle of the Boyne.

Protestantism wrote the Declaration of Independence. A Congress all but solidly Protestant adopted it. George Washington, a Mason, led the Colonial armies in the Revolutionary War,

while Jesuit influence gave the Roman Catholics as deserters or as tories to the enemy.

Protestants wrote and adopted the Constitution. Immediately after its ratification they added ten amendments embodying the chief guarantees for which English democracy had contended for six hundred years. Every principle of popular sovereignty dominant in the modern world is cherished and upheld by Anglo-Saxon peoples.

The Anglo-Saxon powers refuse to bow their necks to the papal yoke. The experience of seven hundred years has taught them that the Papacy cannot be trusted. They know liberty and justice are on the side of God and the people.

The Holy See has therefore deeply resolved that they shall surrender or perish. The Curia Romana has not despaired of capturing America. Masterful schemes are being contrived and secretly pushed with vigor to that end.

The British Empire is definitely marked for destruction. Unless America will accept papal domination her sentence will be the same. The easiest method of removing the Anglo-Saxon powers from the field is to make them destroy each other. Vatican intrigue, therefore, is busy poisoning both nations with mutual distrust and hatred.



## THE BATTLE OF MONTE MARIO

We now have before us in barest outline the program of the Roman hierarchy for the political conquest of the world. To those who still think that our institutions are safe in spite of the avowed determination and well laid plans of the Vatican to destroy them, we ask them to read the story of the *Battle of Monte Mario*, which is the greatest battle for human liberty to-day. The issues here are so vital and far-reaching that before it is over it will enlist all the forces that believe in spiritual and political liberty against the despotism that is trying to destroy them. We believe that this battle will go down in history as one of the decisive victories of Masonry and Protestantism for human liberty fought and won in the very citadel of papal despotism.

### I. WHY THE METHODISTS WERE ATTACKED

As is well known, the Methodist Church has been carrying on successful educational work on a limited scale in Rome for many years. The fierceness of the opposition dates from the purchase of a new site for the boys' Collegio on Monte Mario, the "Eighth Hill," and the announcement of plans for establishing the institu-

tion upon a foundation adequate to its opportunity in training the young men of Italy and adjacent countries for leadership. The institution is in no sense "anti-Catholic" only in so far as intellectual liberty is anti-Catholic. Yet it is bitterly attacked in Rome and in America, and its destruction is sought.

### WHY ROME BEGAN THE FIGHT

At this point, in order to understand all the issues that are involved and why Rome began the fight, it is necessary to give a few extracts from some of the papers published in Rome during June 1921, and then Dr. Tipple's reply.

*L'Idea Nazionale*, one of the leading daily papers of Rome, on June 1, 1921, began the attack followed by *Corriere d'Italia*, *Giornale d'Italia*, *Piccola*, the *Tribuna*, and *Corriere della Sera*. I give only a summary, quoting first *L'Idea Nazionale*:

"Our readers will remember how, at the time, we had occasion to speak of the purchase of a large part of Monte Mario—the part that used to be called the Tivoli—facing Rome, by a Christian Methodist Association whose headquarters are in America.

Putting aside even every artistic consideration, we maintain that for obvious patriotic and political reasons they must not arise on that spot.

We note the whole program of invasion of the Mediterranean which the different Anglo-Saxon Churches are

carrying out and which from Constantinople goes over into Syria, into Algiers, into Tunis, and now into Rome! This program is the carrying out of work which we saw the first signs of during the war.

It is a move which must be closely watched because it is against our interests and against the peoples, the civilization, and the traditions of the Latin world. Above all we must not allow their standard to be flung out in Rome and above Rome, in the very face of the most superb testimonials of Latin civilization. Will our authorities hear our appeal?

The *Tribuna*, June 11, 1921, says:

The American Methodists are the most warlike and the most hostile to the Catholic Church among all the Protestants. They now intend to build a formidable mass of buildings to serve as schools, auditoriums, etc., where our youth will be taught, in the English language, to despise the genius and the traditions of their country. And it is not beyond the possible, if we tolerate it, that some day the Protestant Bishop will come and install himself there, in opposition, from a higher point, to the Bishop of Rome.

The *Giornale d'Italia*, June 14, 1921, continues the attack with the following observation:

The moral side of the thing remains; and this side is too unfortunate for a means of adjustment not to be found. Catholicism is developing so rapidly in North America that I don't know how the majority of the citizens of that Republic will look on this tentative offensive move of the Methodists, who are neither the most

serious nor the most widely spread of the "seven thousand sects" of American Protestantism. The Methodists can do nothing. Who knows whether, after some years have passed, the Methodist College of Rome may not become a pleasure haunt—a better organized Luna Park or Parioli—for the greater enjoyment of those Roman citizens who are forced to pass the summer within the walls of that city!

## II. DR. TIPPLE'S REPLY

The *Giornale d'Italia*, June 19, 1921 prints this reply of Dr. Tipple to the attacks of the Roman newspapers on the Methodists in Rome, and prefaces it with the following note:

*We have received the following letter from Comm. Bertrand M. Tipple, President of the Methodist International College, and publish it as is our duty, since he defends himself against the observations and criticisms of a recent article of ours.*

*Dr. Tipple is an American by birth, but an Italian in feeling. It will be remembered that both in America and in Italy he was an enthusiastic advocate of our country, both before and after our entrance into the war, and for this the sovereign conferred the commenda on him, motu proprio.*

Rome, June 11, 1921

*The editor of the Giornale d'Italia.*

DEAR SIR:

Will you allow me, the President of the College

which is to be built on Monte Mario, to also say a word?

I am an American. But I have lived and worked for so many years in Italy that by now I consider it my adopted fatherland. I do not only work in Italy, but for Italy. During the war and since, when certain periodicals tried to underestimate the heroic effort made by Italy, I did my duty. They are witnesses who followed my propaganda, in words and writings, which spread from one end of the United States to the other. I am proud to be able to declare it with a clear conscience; I did my duty.

Here in Rome, with the help of my Italian fellow-laborers, who are not only Italian fellow-laborers, who are not only Italians by birth but in feeling, in culture and in strong attachment to the traditions of their country, I have undertaken, in the name of the Methodist Church, the erection of a great school on Monte Mario. Purchase, contracts, plans, all was done in the open and without legal quibbles, for such was the honesty of our proposals.

They say that we are Americans and that in our social, religious and educational work we are only guided by the ambition of empire, which empire is to be world wide, according to one paper, and only to cover the Mediterranean, from Constantinople to Tunis, according to another.

Are they joking?

The Methodist Church is a religious institution which not only has never had affiliations with the State or mixed in politics, but formally and energetically condemns the association of that which is Cæsar's with that which is God's. It was born in England. Growing it established a mission in America. The mission grew, detached itself from the mother Church, became a unit in itself, in its turn established missions. To-day, while the American Methodist Church in itself counts fifteen million members, its many members in missions all over the world are partly semi-dependent, partly already entirely autonomous. So, since the aim of the Methodist Church is solely the spreading of its religious principles, the method it employs is that of training for independence. Daughters always leave their mothers and set up homes of their own, and even take a different name.

The Italian Methodist Church, already independent in many respects, is not yet financially so. Which means that American Methodists still contribute to the expenses of the work of propaganda carried on by the Italian Methodists, just as the American Catholics send their contributions to the Vatican. As far as I know no one has ever deduced from this that the Vatican has become American.

The plans have seemed beautiful and dignified to all who have examined them. The proper authorities will decide how and where they shall



be bettered to make them more beautiful and more worthy of Rome.

But do you know, Senator, what makes me think?

This: at the very time when there is so much agitation in favor of private schools and a school is about to be opened of this very kind, those same people who are proclaiming the necessity of freedom in the matter of schools are denouncing this school. I do not understand it. . . or perhaps I do understand it. I remember that Veuillot said: 'Protestant gentlemen and free-thinkers, it is we who have a right to liberty, not you; and when we talk of liberty, it is of course of our own, not yours, which does not exist.'

But Rome, mother of law, cannot allow the law to be outraged and justice travestied by modern Veuillots.

I have finished. Or rather, no. Let me say this much more, that there are not two other nations on earth so made to understand each other and aid each other in progress. Your laborers who come to us, our students and tourists who come to you, have built a strong bridge which firmly unites us. The passion for liberty, the unquenchable thirst for progress, the breadth of ideas and generosity of heart which are striking characteristics of both races, unite us. Let us then tighten these golden chains which bind us, and work together, shoulder to shoulder, heart to heart, for our good and for the good of all.



And since we both guard in the depths of our hearts the sacred flame of creative optimism, let us greet each other with the words of the poet: "The world is beautiful and blessed is the future."

BERTRAND M. TIPPLe.

The President of the International  
College of Monte Mario.

### III. THE ATTACK OF THE VATICAN IS AN AT- TACK ON ENTIRE PROTESTANTISM

No one conversant with the situation in Italy can fail to see that the attack was not on Methodism alone, but on all Protestantism. It is fundamentally the fight of the Reformation in the twentieth century.

Hard upon the launching of this subtle attack on the Collegio comes news by way of a Chicago dispatch that a group of "Protestants in Rome" has enlisted the efforts of the American Knights of Columbus to frustrate the plans of the Methodists to erect the school on Monte Mario.

Those who know the subtle way of the Vatican will not be surprised that the proposed school is being represented in Rome as a foreign and Anglo-Saxon, that it is a German menace to Italian nationality. It can even be understood that the Vatican has ways to instigate protests even from non-Catholic Romans, whenever its chestnuts require the use of such catspaws. But are we to understand that any group of young American citizens can be induced to frustrate the legitimate

educational projects of a world wide church in a foreign land? If that is possible, then the Knights of Columbus will have confirmed the most damaging charges which have been alleged against it. It will merit the suspicion and the condemnation of all good citizens.

As for the Roman Collegio, doubtless it is a thorn in the side of the Vatican. It will be plucked out if the papal tweezers can grasp it. But it is marked for destruction—as half Rome knows, and everybody else will soon perceive—not because it menaces Italy, but because it preaches to all that liberty of the human spirit which is eternally hostile to everything which the Vatican stands for. The church that burned the martyrs of the Reformation will not stop at a schoolhouse.

But what centuries of practice a priest must have in order to be able to represent America as the enemy of Italy, and Protestantism as Kaiserism in disguise!

Dr. Romolo Murri was a Catholic priest, personal intimate friend of Don Sturzo, and was excommunicated because he took his seat in Parliament. He was a graduate of one of the universities of Italy, and a writer of distinction belonging to the school of liberal thinkers. He is not identified with Protestantism, but belongs to that group of liberals who believe in freedom of speech, and conscience, and freedom of assembly. At the present time he is the distinguished editor

of the *Renascimento*, a journal devoted to Modernism. His testimony is not biased by sectarianism. He speaks the language of intellectual freedom. He dares to locate the animus of the attack of the enemies of Protestantism in Italy, for Monte Mario simply gives a superb opportunity for an expression of that animus at its maximum. Dr. Murri boldly asserts: "To the Italian Protestantism really means Americanism. When one speaks of Protestantism in the historical or the theoretical sense of the word, then the Italian thinks of Germany; but when one speaks of Protestantism in the practical and concrete sense, then the Italian thinks of America. The Waldensian church, which is thoroughly Italian in history and in organization, does not represent to the eyes of the masses Protestantism. Protestantism in Italy appears as an American institution because the world judges it from Methodism, which is the church best known. *In Rome the Protestants are the Methodists of Via Firenze. When one wishes to speak evil of the Protestants, he attacks the Methodists, and first of all Dr. Tipple. If the Catholics could revive the Inquisition, the first church to be burned would certainly be that on Via Firenze.*" The italics are ours. Here is revealed the frontal attack on entire Protestantism.

In speaking of the future of Protestantism in Italy, he says:

He who observes the situation will see that Catholicism is losing in the religious field what it is gaining in the political field. One would say that it has now lost the consciousness of its religious mission, such is the impetuosity and violence with which it has thrown itself into politics, disputing the field with socialism and even communism. By this political maneuvering there may result a party or even a ministry, but not a spiritual revival. Many Catholics understand this and realize that these electoral victories are victories of Pyrrhus; they foresee that once this period of political success is passed, Catholicism will awake to find that it has lost forever its religious position.

Then what force, what idea will be able to take its place, will be able to satisfy the very many souls who yearn for faith but who do not wish clericalism and confessionism? Here is the chance of Protestantism in Italy! It can have a marvelous future.

In order to meet the needs of those who have outgrown the political designs of the Papacy and help to establish the inevitable reformation that will come in Italy, a boys' school was organized and conducted in the headquarters building at 38 Via Firenze on the Quirinal Hill. This group of Protestants has also carried on a girls' school, patronized by some of the best families in all Italy. At the present writing there are about five hundred girls in this school, nearly all of whom come from so-called Roman Catholic families. No creedal test is required of them; no

distinction exists either in social caste or religious creed. If accommodations are available the number of girls could be doubled or trebled. It was, therefore, in the normal development of the work of education, that, crowded out of the present quarters, the boys' school should seek for new and larger accommodations. In pursuance of this unobtrusive, law-abiding, freedom-loving policy, it was discovered that Monte Mario, not one of the original seven hills of Rome, but a hilltop famous in history, was for sale in the open market.

Any other group in Rome or elsewhere could have purchased the hilltop, but they did not. Two years more passed with no evidence that there would soon open one of the fiercest battles for political, intellectual and religious liberty since the Reformation. It was not until the plans of the proposed "collegio," drawn by a competent and accredited Italian architect, were placed in the hands of the Building Commission that the battle began. Then every gun at the command of the Vatican opened on the Methodists as representatives of Protestantism in Italy. They were held up to scorn as "violators of Monte Mario and outragers of the glories of Michelangelo and Bernini." Gun fire was quickly followed by heavy artillery, and all Italy was reminded by one of the editors of a leading journal in Rome, that "One can be as anti-clerical as one likes, but certain stupidities and certain insults do not permit the discussion," and dared the Build-

ing Commission to have courage enough "to sanction such an enormity" as the Protestant Collegio on Monte Mario. Fearing that the shrapnel of religious prejudices might fail to do its worst, another editor scorns the idea of "this grotesque and audacious project," and flings this last shell filled with poison gas into the ranks of the Italian populace: "It is not beyond the possible, if we tolerate it, that some day the Protestant Bishop will come and install himself there, in opposition from a higher point to the Bishop of Rome."

Then the battle of Monte Mario raged in America. From platform, pulpit and press, all controlled by the Vatican, the combined attack continued with relentless fury. It soon became evident that the battle of Monte Mario meant an organized attack on Protestantism. Methodism was in the front line trenches getting the brunt of the battle to exterminate Protestantism from Italy and from Catholic controlled countries. But it should ever be borne in mind that this attack is by the political hierarchy and not by the very large but more or less voiceless group of spiritually-minded Roman Catholics, whose every attempt to free their church from political designs of the hierarchy is defeated by the powers that be.

## S. O. S. CALL TO THE KNIGHTS OF COLUMBUS

### I. THE CALL OF POPE BENEDICT XV

The call of Pope Benedict was sent out in the summer of 1921 to the Knights of Columbus to assist him drive the Methodists and the Y. M. C. A. out of Rome. In response to this call the Knights of Columbus in San Francisco in 1921 voted for this purpose \$1,000,000.

The Knights of Columbus work in Italy, to be undertaken at the earliest moment, will be a \$1,000,000 memorial to Pope Benedict XV. The death of the Pope, coming so soon after he had sent a personal message of thanks to the Knights of Columbus through our commissioner, Edward A. Hearn, is a personal loss to every one of the 800,000 members of the order.

He was the first supreme Pontiff personally to commission the Knights of Columbus to perform a definite work, and we shall now make that work a K. of C. memorial to him.

The September, 1922, issue of *Columbia* states that "the Knights of Columbus are charged with an offensive against Methodism when the principle of their action is the defence of their own religion at the instance of the Head of their faith."



It is interesting to compare this statement with Cardinal Dougherty's letter in the May, 1922, issue of *Columbia* addressed to John B. Kennedy, Editor of that magazine. The italics are ours.

"Acceding to your request that I give *Columbia* a statement of the need for welfare work in Rome and other parts of Italy, *according to the behest of the Holy See*, I beg to set before your readers the following considerations:

"It is well known that Italy, particularly in certain districts, is far from being a wealthy country. One indication of her poverty is the fact that so many of her children have been obliged to emigrate, as many Irish were forced by want to leave their own country and seek a livelihood in foreign lands. Italy has been almost crushed by the burden of the World War; and she will not be on her feet again for many years to come.

"Taking advantage of her poverty, various Protestant sects of the United States have founded on her soil institutions styled educational or charitable, whereas they are instruments for the perversion of Italians. These proselytizers have established themselves in Rome where they have opened settlement houses as a lure for Italians to barter their birthright of the Faith for temporal gain.

"They have gone so far as to plan the erection of a structure overlooking the Cathedral of St. Peter, the Vatican, and the whole city of Rome. In their hatred of the Papacy, they have fraternized with the *infamous Nathan, Masonic lodges, followers of the apostate monk, Giordano Bruno, and publishers of scurrilous literature against the Holy Father and the Catholic Church*. These revilers of our holy religion, these seducers of her poor

children, have been financed by American money. It is fitting that their propaganda be offset with funds contributed by American Catholics. By undertaking such a work, the Knights of Columbus will save many to our Holy Church, and will solace the heart of our Holy Father.. They have aided other countries, especially Catholic France. Surely, when requested by the Vicar of Christ, they will not fail to extend a helping hand to the center of Christendom.

"Yours faithfully in Christ,  
"D. CARD. DOUGHERTY,  
Abp of Phila."

In the same issue of *Columbia*, in an article "The Work in Italy Begins," Commissioner Edward L. Hearn says:

His Holiness Pope Pius XI is no less interested in the project than was the late Pope Benedict XV, whose historic call to the Knights of Columbus to take up this task was heard around the Catholic world. Pope Pius was pleased to know that I had come to Rome to definitely initiate the work, and his Holiness, His Eminence Cardinal Gasparri, His Excellency Archbishop Ceretti, and the other highest church authorities have graciously encouraged the Knights of Columbus, through their Commissioner, in the important undertaking. Our work is a positive work. a constructive work. If, in its application, the injury wrought to the faith of young Italy by foreign "missionaries" is undone, that simply emphasizes the positiveness of our endeavors.

## II. KNIGHTS OF COLUMBUS AND PELLETIER

Mr. Pelletier was one of the Knights of

Columbus of whom and from whom the Pope expected great things in "making America Catholic," but, unfortunately for the purposes of the Pope, Pelletier was found guilty of blackmail, extortion and conspiracy. This was caused by the Knights mixing "religion and politics," contrary to their profession. This was bad enough, but when in addition to this they tried to white-wash him as a "fine, honest, Catholic gentleman" in the face of overwhelming evidence against him, a killing frost fell upon the honesty of the professed "welfare purposes" of the Knights of Columbus. Supreme Knight Flaherty's and John B. Kennedy's championship of the dishonest Joseph C. Pelletier has convinced the public that the Knights of Columbus is the "political machine" of the Roman hierarchy in America.

The 1922 April issue of *The Nation* states the issue involved in the "Pelletier Case" which we quote in part. It is in answer to a letter written by John B. Kennedy, editor of *Columbia*.

#### PELLETIER A FINE HONEST CATHOLIC GENTLEMAN

To the Editor of the *Nation*:

"Sir: The note on the removal of Joseph C. Pelletier from the office of District Attorney of Boston is not only unfriendly, it is untrue. . . suppressing important facts. . . . Pelletier was tried on twenty-one charges, after thirty had been preferred, the others being dropped for lack of evidence. His judges found him guilty in ten, throwing out eleven. In the ten was one case where

Pelletier committed the heinous offense of cracking a joke during a political campaign. . . .

‘What you omit are the very important facts that some 200,000 cases passed through his hands in some thirteen years—and he was removed by arbitrary, unelected power for what was judged by that power to be wrongful conduct in nine cases—for the political speech was surely not a case!

When you say that Pelletier used his office as Supreme Advocate of the Knights of Columbus to strengthen his political fences, you really outrage the feelings of every Knight of Columbus. . . . The Knights of Columbus would quickly dispose of any official, no matter how talented and important, who introduced politics into the Order or the Order into politics. Make no mistake, the Pelletier case will be told fully and told often and those of us who know Joe Pelletier as the fine, honest Catholic gentleman that he is will see him vindicated by other events than votes.

New York, March 11, 1922.

JOHN B. KENNEDY.

### THE EDITOR'S REPLY

The brief editorial comment on the removal of Mr. Joseph C. Pelletier was neither untrue nor did it suppress facts. . . . Now as to the suppression of “important facts.” In Massachusetts five out of seven judges constitute a full court. It is true that Pelletier had indicted one of the seven judges—Edward B. Pierce—“for obstructing justice.” This indictment as well as that against Attorney General J. Weston Allen, was brought in after the proceedings against Pelletier had been instituted and at a time when the Attorney General was trying hard to get the case tried. No one in Massachusetts considered these indictments to be anything but an ob-

vious attempt by Mr. Pelletier to draw a red herring across his own trail. . . . Now as to Mr. Pelletier "being tried on twenty-one charges after thirty had been preferred" and "being found guilty in ten. . . ." is like attempting to exonerate a defaulting bank teller on the ground that in thirteen years of service two hundred million dollars passed through his hands, but that he was found guilty of stealing on only ten several occasions sums amounting to \$250,000.

As for the alleged joke which Mr. Kennedy says Mr. Pelletier perpetrated, the Supreme Court's decision is specific on this point, viz.:

On November 15, 1921, the respondent in a public speech before several hundred people used these words: 'There is a dirty, lowdown propaganda going throughout the city that I am going to withdraw. Tell the man who tells you that, that he is wrong. If he persists, tell him he is a liar. Back it up and I will *nol pros* your case.' He concluded this address with the words: "I am not making any cheap political speech, I am giving you facts." In another public address at a different place during the same campaign, he said, in substance: "Oh no; I am not going to withdraw. If anybody tells you I am going to get out of this fight or contest, call him a liar, back it up, and I will *nol pros* your case!" These statements were not made in jest, but in earnest. They were incitements to the commission of crime by the public officer whose sworn duty it was to enforce the law, with promise of immunity from criminal prosecution by the one who had the absolute power to make his promise good. . . .

But more serious than all this is the question raised as to the connection of the Knights of Columbus with Mr. Pelletier. . . . For years by rumor and whisper in Boston Mr. Pelletier's district attorneyship was made to

appear intimately related to the great power and influence wielded by the Knights of Columbus, of which he was Supreme Advocate, and through that organization with the still greater power and influence wielded in Boston by the Catholic Church. For years it has been held axiomatic in the spineless Boston press that an attack on Pelletier, whose misconduct of his office was a matter of general knowledge, and his coterie was in effect a thrust at the Catholic Church. . . . Mr. Danial H. Coakley, the most prominent co-conspirator with Mr. Pelletier in the cases in which he was found guilty of extortion, conspiracy, and blackmail, raised this issue in a large advertisement which he caused to be inserted on the front page of Boston newspapers, in which he took pains to refer to Mr. Pelletier as the "leading Catholic layman of Massachusetts." . . . Mr. James A. Flaherty, Supreme Knight of the Knights of Columbus, took occasion in *Columbia* (February issue) to take the part of Mr. Pelletier, and in the March issue, after the Supreme Court's decision, the writer of the above letter, Mr. Kennedy, in a full-page article, *A Flaw in Our Democracy*, labels the Pelletier case "An American Dreyfus Case," saying: "The smoke screen of privileged lying and near-lying cannot obscure the fact that religious prejudice is at the bottom of the case—that Pelletier is as much the victim of anti-Catholic hate as Dreyfus of anti-Semitism.

If the result of the Pelletier prosecution has been a blow to the Catholics in America it has been so . . . only because of the refusal of those high in K. C. circles . . . to purge their ranks and disassociate themselves from those found guilty of this . . . militant championship of Pelletier which makes his protagonists and the many for whom they presume to speak moral accessories after the fact to his crimes.



And in face of his proven guilt of "blackmail, extortion, and conspiracy" for which high crimes he was deposed from the office of District Attorney by the Supreme Court of Massachusetts, was nominated again! No! They are not in politics!! This would outrage the feelings of every Knight of Columbus who would "quickly dispose of any official, no matter how talented and important, who introduced politics into the Order or the Order into politics"!

#### THE ETHICS OF THE KNIGHTS OF COLUMBUS

The following published statement in the *New York Times* by James A. Flaherty, Supreme Knight of the organization, throws a sinister light on its ethical standards:

The political fortunes or reverses of members of the Knights of Columbus are of no concern, per se, to the organization. For more than twenty years Joseph C. Pelletier of Boston has been one of the leading factors in the growth and patriotic effectiveness of the Knights of Columbus.

Since I have been Supreme Knight, for more than twelve years, he has been my principal adviser, and to him is due a large measure of credit for the executive management of the vast Knights of Columbus war, educational and reconstruction work. The unwavering faith of his colleagues in his integrity, established by years of brilliant and faithful service in a position of trust, is in no wise affected by his removal from political office.



We now understand why Pelletier was renominated to the office from which he had been deposed because of "blackmail, extortion, and conspiracy." Such a man is invaluable to the K. C.'s in *politics!*

### III. VATICAN ATTACK ON THE Y. M. C. A.

An essential part of the Battle of Monte Mario is the encyclical against the Y. M. C. A. While its fulmination was instigated and primarily directed against the Methodist Church and the Y. M. C. A. in Italy, the Roman hierarchy puts all on notice that it will leave no stone unturned to destroy the Y. M. C. A. in the United States and in all the world. It is part of that infamous propaganda begun at the close of the World War to discredit this great organization in the eyes of the American people. The result of this Encyclical will be to rally the Protestant world as never before to the support of the Y. M. C. A. And in this connection it should not be forgotten that the Knights of Columbus, who received a large sum because of their insistence on being allowed to share with the Y. M. C. A. in the drive for war welfare funds, now turn on their ally and vote \$1,000,000 to fight the Y. M. C. A. in Italy. The official organ of the Knights of Columbus says: "In voting \$1,000,000 to do this work the Knights have expressed their intention to do it with characteristic generosity and vigor." The Y. M. C. A. at the close of the

war turned over the surplus funds to the soldiers for whom it was given. Not so the K. of C. Rather they make use of it to carry forward Romanist Propaganda.

The *Catholic News* of New York on February 5, 1921, published this translation of the Vatican letter of November 5, against the Y. M. C. A.

The Most Eminent and Reverend Cardinals who are, like the writer whose name is subjoined, desirous that the Ordinaries should pay vigilant attention to the manner in which certain new non-Catholic associations, by the aid of their members of every nationality, have been accustomed now for some time to lay dangerous snares for the faithful, especially the young folk. They provide in abundance facilities of every kind which apparently aim only at physical culture and intellectual and moral training, but in point of fact corrupt the integrity of the Catholic faith and snatch our children from the Church, their mother.

The organizations enjoy the favor, have at their disposal material resources and the zeal of influential people, and render distinguished services in the different fields of beneficence: it is not surprising, then, that they impose on inexperienced people who have not made a close examination of their works. But no thoughtful person can have any doubt of their real spirit; for if up to the present they have allowed people only gradually to obtain glimpses of the end whither they tend, they proclaim it to-day in the brochures, newspapers and periodicals which are organs of their propaganda. Their object, they state, is to insure by good methods the intellectual and moral cul-

ture of the young; and making this culture their religion, they define it as: full and complete liberty of thought outside and independent of every religion or denomination. On the pretense of bringing light to young folk, they turn them away from the teaching of the Church established by God, the light of truth, and incite them to seek severally from their consciences and within the narrow circuit of human reason the light which should guide them.

The principal victims of these snares are young students of both sexes. These young boys and girls who need the help of others to learn the Christian doctrine and to preserve the faith inherited from their fathers come under the influence of peoples who despoil them of this precious patrimony and lead them insensibly to-day to hesitate between contrary opinions, to-morrow to doubt all things whatsoever, and in the end to embrace a sort of vague indecisive religion, which has absolutely nothing in common with the religion preached by Jesus Christ.

Amongst these societies it will suffice to mention that which, having given birth to many others, is the most widespread (by reason especially of the important services it rendered to a large number of unhappy people in the course of the terrible war) and disposes of the most considerable resources; we mean the society called the Young Men's Christian Association and in abbreviated form the Y. M. C. A. Non-Catholics of good faith give it their support, inadvertently, considering it an organization of advantage to all, or, at least, inoffensive to everyone, and it is also supported by certain Catholics who are too confident and are ignorant of what it is in reality; for this society professes a sincere love of young folk, as if nothing was dearer to it than the promoting of their corporal and spiritual interests; but at the same

time it shakes their faith, since, by its own confession, it proposes to purify it and impart a more perfect knowledge of real life by placing itself "above every church and outside every religious denomination." (What the Y. M. C. A. Is and What it Proposes, a brochure published at the central office, Rome.)

What good can be expected from those who, banishing from their hearts the last vestige of their faith, go far from the cradle of Jesus Christ, where they enjoyed happiness and rest, to wander at the instigation of their passions and their nature?

Therefore, all of you who have received from heaven the special mandate to govern the flock of the Master are implored by this Congregation to employ your zeal in preserving your young folk from the contagion of every society of this kind, whose good works, presented in the name of Christ, endanger the most precious gift that the grace of Christ has given them. Put the imprudent on their guard and strengthen the souls of those whose faith is vacillating: arm with the Christian spirit and courage the organizations of the young of both sexes existing in your dioceses, and establish others like them; Provide these societies with the means of counteracting the conduct of their adversaries, appeal to the generosity of the more well-to-do Catholics. Also get parish priests and directors of organizations for the young to fulfill their mission bravely, and particularly by the diffusion of books and pamphlets, so as to raise up barriers against the encroaching waves of error, to oppose the tricks and snares of the enemy, and to give efficacious aid to the defenders of the truth.

It will be your duty, then, at the regional meetings of the Bishops to treat this grave question with the attention it merits and, after deliberation, to come to the

decision that will appear most practically suitable. In this connection the Sacred Congregation asks that in each region an official act of the hierarchy declare duly forbidden all the daily organs, periodicals, and other publications of these societies of which the pernicious character is manifest, and which are profusely distributed with a view to sowing in the soul of Catholics the errors of rationalism and religious indifferentism.

Metropolitans are charged with the duty of making known to the Holy See, within six months, the resolutions and decisions occasioned by the situation of each diocese.

Given at the Palace of the Holy Office, Rome, on the 5th of November, 1920.

R. CARD. MERRY DEL VAL.,  
Secretary.

## POLITICAL ROME A WORLD MENACE

### I. PAPACY REVIVES AS A POLITICAL POWER

Maurice Francis Egan, a Roman Catholic scholar and authority on international diplomacy, who has opportunities for obtaining accurate information unsurpassed, in the August of 1921 issue of *Columbia* says:

Even in the present enlightened state of public opinion, the British Government would not dare to accept a Nuncio for the reason that general opinion in most countries has not yet learned to recognize that a diplomatic representative of the Papal Court has no authority over bishops, that he is sent with no unusual spiritual powers, and that it is no more necessary for him to be a priest than it is for a cardinal to be a priest, and that his position is largely political.

Here is a confession that the Papacy is in international politics. Protestantism is now on the defensive in Italy fighting the battle of world democracy; fighting for its life in defense of political, intellectual and religious freedom, which is menaced by the political aspirations of the Vatican. Speaking for the Vatican, Count della Torre of Italy, says: "Liberty and inde-

pendence in their fulness which are suitable and necessary to a universal spiritual power can not be realized except in sovereignty. This sovereignty can not function in the present state of the rights of nations unless it is founded on territory. The Pope demands then, a real and absolute sovereignty even though it be within very modest land limits." What those "modest land limits" would be, none would dare to prophesy. It has been suggested that the Pope be given for his domain a strip of land on the western bank of the Tiber, which would include Monte Mario. The temporal power of the Papacy is being revived not as a fiction, but as a demand for actual political power. If this is doubted, one might be astounded to read the statement of Maurice Francis Egan in the *Review of Reviews*, of March, 1922, concerning whom the editor says he "has long been eminent as an American scholar, editor, university teacher, and diplomatist in Europe." This representative Catholic layman says: "As the Pope was acknowledged by the powers, including Italy, as an independent sovereign, it is considered necessary that, in addition to the Vatican, the Lateran, and the Castle Gandolfo, he should have space enough for necessary ecclesiastical buildings, absolute liberty of intercourse with the nations of the earth, *and entire freedom from the jurisdiction of any government.* In a phrase, a territorial position



*somewhat similar to that occupied by the District of Columbia ought to be his."*

That puts the whole case. It is that return to temporal power and political supremacy that Protestantism is compelled to fight anew in the Battle of Monte Mario, on one hand and the imprisonment of intellect and conscience on the other hand. Above the din and roar of the battle of Monte Mario, Protestantism once more hears the voice of Martin Luther calling: "The just shall live by faith." Protestantism on Monte Mario is pledged to carry on in the name of political, intellectual, and religious freedom. On the summit of Monte Mario about three years ago, Bishop Henderson stood between the Italian Flag and the Stars and Stripes and consecrated this magnificent hilltop and all that it would symbolize, *"to the unqualified and undivided political loyalty, to the government of Italy; to the cause of Christian education which would faithfully interpret to all students within its walls the fatherhood of God and the brotherhood of man as revealed in Jesus Christ; to the cause of religious liberty and the freedom of conscience and of worship among all the peoples whom it would serve; to the promotion of the gospel of good will among all the nations of the earth; and to the development of the growing Kingdom of God on earth where the will of God may be done as it is done in Heaven."* This expresses the ultimate

and only purpose of the International Institute which is planned to crown the summit of Monte Mario.

But in Italy we find the same opposition and sinister designs against the schools as in the United States, and which in the sixteenth century destroyed the great schools of Italy. For it is well known that when the schools of Italy were free from the interference of the Papacy they were the glory of European civilization and led the world in art, literature, and science. But in the midst of this flourishing culture a killing frost transformed this garden into a desert. The church, terrified by the advances of the Reformation and the reawakening of the spirit of man, appointed a council to meet in Trent and undertake vigorously the work of a counter reform. The Jesuit order which had just appeared among the papal forces became the sole instructors of youth. The great movement of Italian culture was stopped short.

But now the narrow wall which formerly surrounded them on all sides, and prevented them from extending their roots and branches, is thrown down. They can grow. The tradition of the renaissance will live again, but animated by the spirit of a religious reformation. Science will give its hand to faith, and faith to science. Culture will not be a cold statue of marble, but a living person. It will have a heart, and that heart will know God.

But this cannot be done without a prolonged and determined fight with the Roman hierarchy who wishes to monopolize the teaching in all the private schools of Italy. The Vatican plans to control the school situation in Italy as it plans to do it in America. Nothing prevents a complete victory for the Vatican but Monte Mario.

Nor should it be forgotten that the treatment accorded to Protestants in Rome is in marked contrast with the toleration accorded to Romanists in America. These privileges in America are the direct result of Protestant freedom and Protestant tolerance, which Romanists are unable to understand or appreciate. For while protesting the growth of Protestantism in Rome, they founded a great university in Washington and laid the foundation of a fifteen-million-dollar cathedral in the American Capital without protest or official restraint. Inconsistent, you may say, but in the mind of those who direct Rome's program to crush Protestantism nothing is inconsistent. To them the end has always justified the means even to murder and the Inquisition.

Some idea of the obstacles Protestants must overcome in Italy is realized when we remember that in America the Vatican through the Knights of Columbus and its priesthood has for years defeated the Towner-Sterling Bill. So in Italy the battle was forced on the Methodists to drive them out of the educational business in order that the Vatican could once more develop a people

with padlocked minds. The Battle of Monte Mario is the battle for the intellectual freedom not only of Italy but of the world.

## II. NECESSITY OF PROTESTANTISM IN ITALY

In the course of his address, Cardinal O'Connell is reported to have said: "In America we always respect one another's religion. Thus I do not understand why little American Methodists collect money in the United States trying to purchase the soul of the little Italians who have had their religion for two thousand years." To which he is said to have added: "Methodists could better spend their money at home in American cities." We shall reply a little further on to this Roman Catholic bigotry; but for the present we reply by saying that Protestantism is in Europe not to proselyte loyal and devoted Roman Catholics from their Church, but to assist in meeting this appalling situation described by Dr. Murri: "For the most part, the general religious tone in Italy is indifference. A religious conscience in the common sense of the word does not exist in Italy. Bigotry and skepticism are the two great sicknesses of the Italian spirit." Under the leadership of God, and with the permission of the Italian government, Protestantism is making its contribution to help and heal that situation.

### GARIBALDI AND MAZZINI

In the name of freedom of conscience, Protes-

## THE STORY OF MONTE MARIO IN PICTURES

No. 1 is a picture of the six grandsons of Garibaldi, five of whom were educated at the Collegio Internazionale at Rome. Bruno Garibaldi stands second from the left end of the picture and was killed in the Argonne. It was when his body was brought back to Rome that the great patriotic demonstration took place, when the red shirt of the Garibaldi family was placed over his coffin and the body was taken from Quirinal Hill. Many thousands of people walked in the procession while throngs of folks lined the streets and cried and shouted in patriotic devotion. His body lay in state and as a special mark of respect for service rendered, the French ambassador marched in procession on foot.

Costante Garibaldi is at the extreme right of the picture, and was also killed in the Argonne. These two grandsons were alumni of the Collegio Internazionale at Rome.

The grandson standing third from the left and fourth from the right is the oldest of the group. He is General Beppino Garibaldi, who commanded the Italian regiment which enlisted in the war at the western front before Italy declared war against the Central Powers.

No. 2 is a picture of Romolo Murri, who was an intimate friend of Don Sturzo, who is in command of the Catholic party in parliament and appears in parliament in his priestly robes, though the Vatican does not permit priests to sit as members of the House of Deputies. Because Murri, who was elected to parliament, insisted on taking his seat, he was excommunicated by the Pope. He said that "if the Catholics dared to revive the constitution, the first building to be burned would be the Methodist Headquarters on the Quirinal Hill." He is speaking at a banquet on Monte Mario on the occasion of the dedication of the first new building dedicated last May by Bishops Blake, St. Burt and Nuelson.

No. 3 shows Monte Mario with a building on its summit that was for many years used as a sanitarium. It shows the sweep of the hilltop as well as the rolling country.

No. 4 is another view of the hilltop of Monte Mario from another angle, and shows the artistic beauty of the hill.

No. 5 shows a new building on Monte Mario on the occasion of the dedication when Romolo Murri made his speech. This picture gives an idea of the Italian architecture at its best.

No. 6 represents Dr. Tipple speaking at the same banquet at which Romolo Murri spoke, and presenting this emblem of victory to Bishop Burt on the occasion of Bishop Burt's return to Italy to preside over the Italian Conference on the occasion of its fiftieth anniversary.

No. 7 is a view of the Vatican gardens and St. Peter's, taken from the hilltop of Monte Mario. Notice the eucalyptus grove is on the Collegio property. The valley between the Collegio property and the Vatican gardens where the new buildings are in process of erection is known as the Valley of the Inferno.

No. 8 shows the boys of Monte Mario working in the garden.

No. 9 shows the Methodist Headquarters Building on the Quirinal Hill, which is the building Murri said the Catholics would burn if they dared, and to the left about 225 feet, the church with the cross on it is the Church of Santa Susanna, which is the church designated by Pope Pius XI as the American national church and dedicated last May (1922) by Cardinal O'Connell in which he made an attack on American Methodists. The significant feature is not only the location of the Methodist Headquarters, but next door in the building which faces the front of the picture is the American Embassy.

This picture illustrates the eternal conflict between a church which stands for identification of church and state as represented by the Roman Catholic Church, and a church which stands for separation of church and state and civil and religious liberty, as expressed in the Methodist Headquarters Building.

No. 10 is the architect's sketch of the Collegio when it shall have been completed in its final development. Bellosguardo appears in the drawing on the highest summit, toward the upper right hand corner.





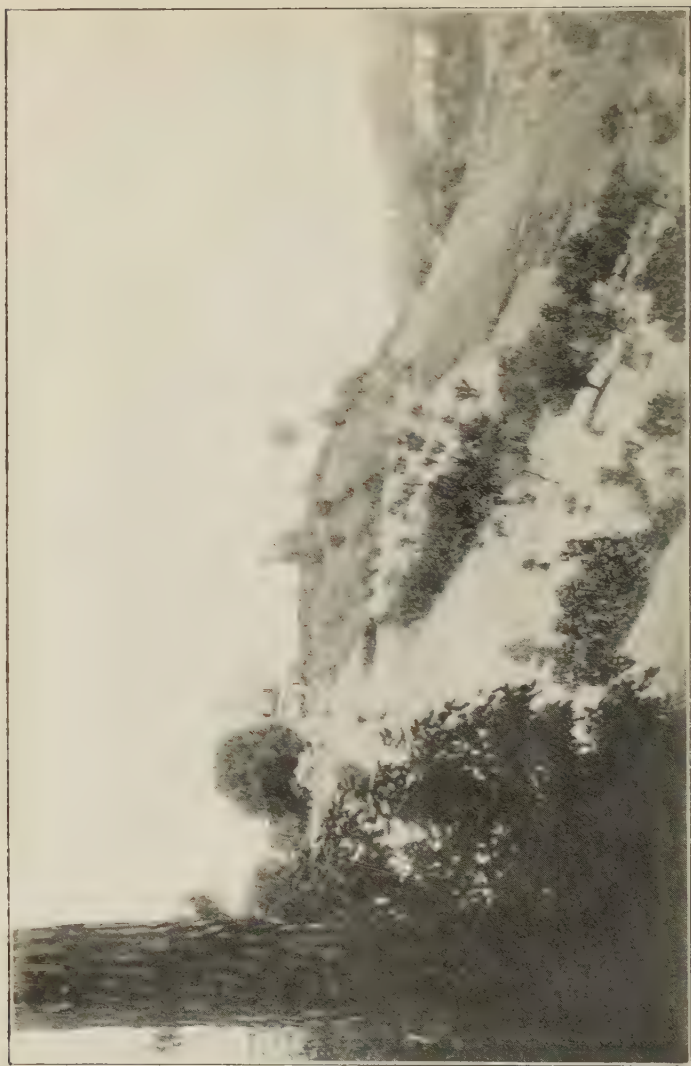




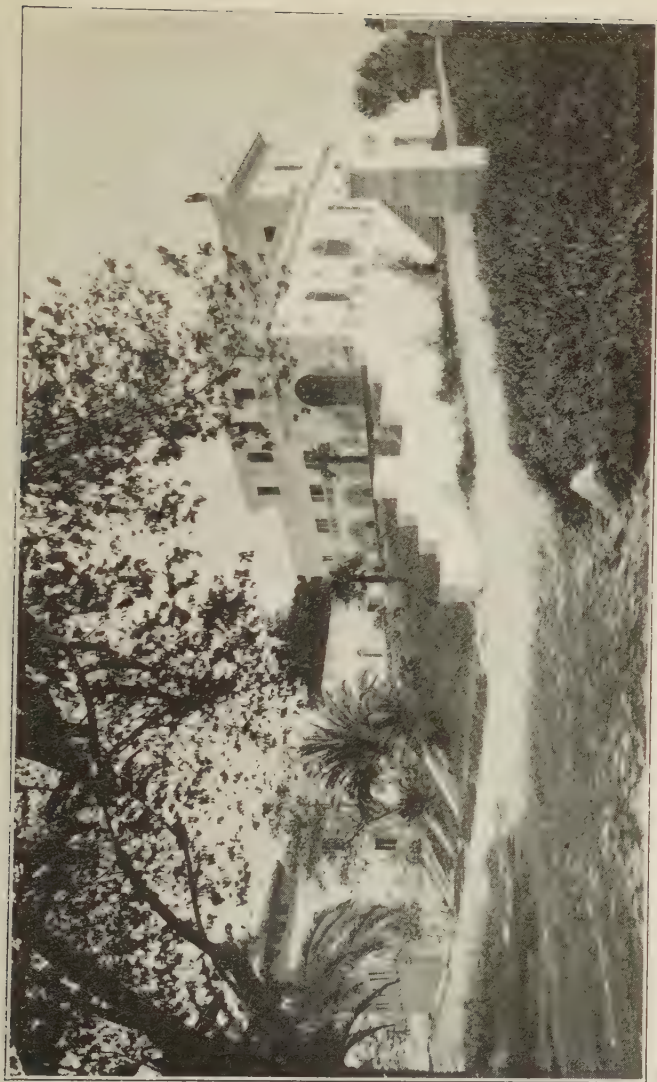
NO. 2. ROMOLO MURRI SPEAKING ON MONTE MARIO



NO. 3. MONTL MARIO AS THE METHODISTS FOUND IT



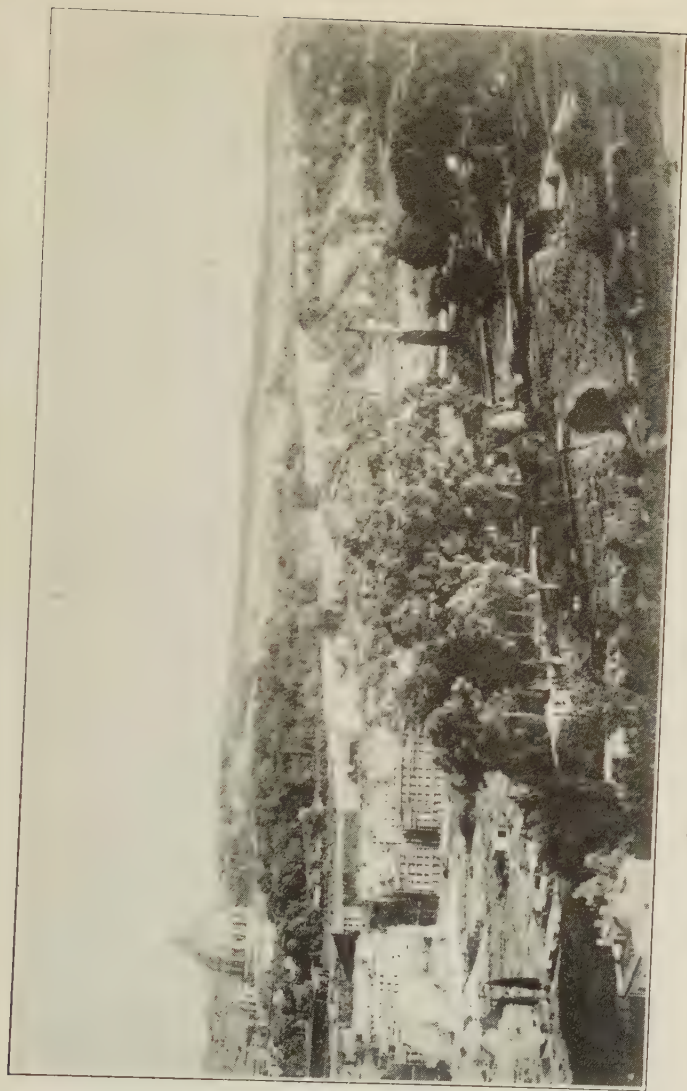
No. 4. THE ARTISTIC BEAUTY OF MONTE MARIO



No. 5. A NEW BUILDING ON MONTE MARIO.—Italian Architecture at its Best



NO. 6. DR. TIPPLE SPEAKING ON MONTE MARIO



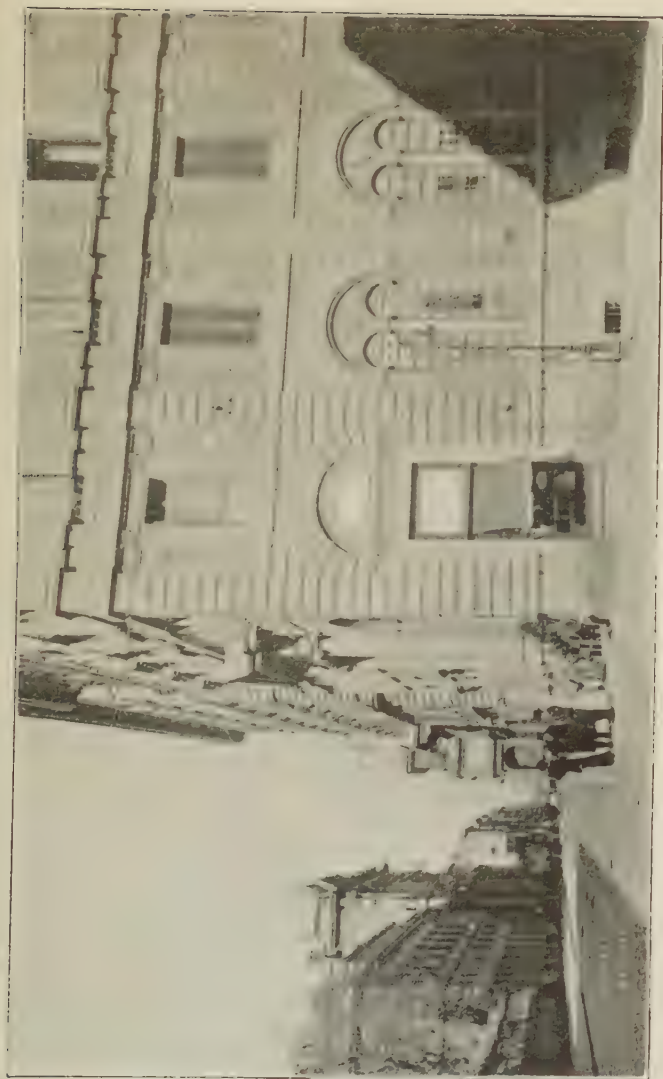
No. 7. VATICAN GARDENS AS SEEN FROM MONTE MARIO



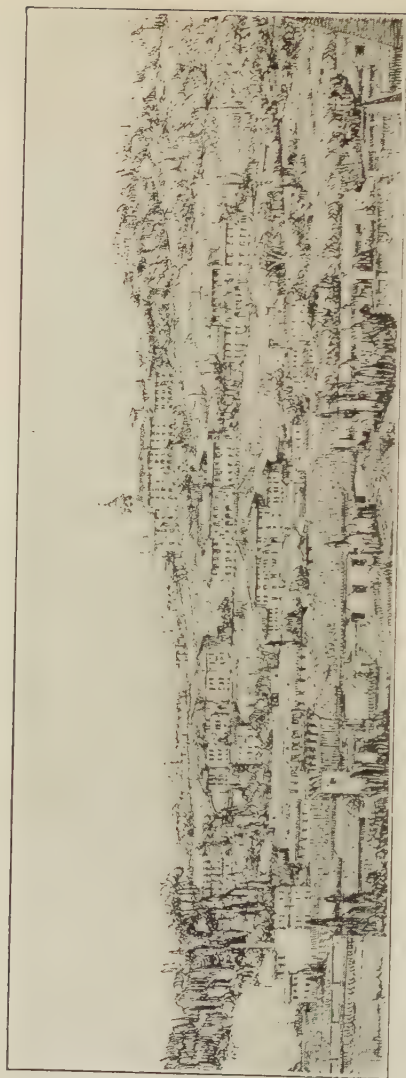


NO. 8. BOYS OF MONTE MARIO WORKING IN THE GARDEN





NO. 9. METHODIST HEADQUARTERS ON THE QUIRINAL HILL



NO. 10. MONTE MARIO WHEN THE COLLEGIO IS COMPLETED

tantism in Italy raises the cry: "Is the Italy of to-day no longer the Italy of Garibaldi and Mazzini? Is the Italy of to-day no longer the Italy which fought for fifty years against so many tyrannies to win her independence and liberty? Is the Italy of to-day no longer the Italy that has always striven against the Roman Church to win liberty of thought and conscience? Is the Italy of to-day no longer the Italy of the twentieth of September, 1870, which by the breach of the Porta Pia condemned the Temporal Power of the Papacy and proclaimed equal rights for all her citizens and for every faith? And why has Italy sacrificed a half million of her sons in the last war, fighting in the name of liberty and of justice for all peoples, if that liberty and justice must be only a great delusion or a great lie?" This is not a sectarian battle. It is the inevitable struggle for the right to worship God in accordance with freedom of conscience without external interference. Protestantism of Monte Mario aims to fulfill Mazzini's ideal of placing the spirit of God at the base of education. From Monte Mario it is expected there will come leaders of modern Italy in education, in medicine, in law, in journalism, in public life, in science, in art, in commerce, in music, in literature, in preaching, in social welfare who will there have learned to apply to modern life in every phase of its activity the teachings of the New Testament, which Giovanni Papini, the most popular writer in Italy, de-

clares is the only book which contains the truth and which "all know, some read, and none put into practice."

#### GOD AND THE GOVERNMENT

On March 5, 1922, Cardinal O'Connell, of Boston, spoke in the church of St. Susanna, on the Quirinal Hill, in Rome, which church the Pope has designated as the American Church. Its location is significant: it is almost next door to the American Embassy and less than 100 yards from the Methodist headquarters building, in Via Firenze. During the course of his sermon the press despatches report that he arraigned the Methodist Church for coming to Rome "unauthorized." This representative of the Vatican did not state where any Protestant body was expected to go in order to get "authorization" to work in Rome. Certainly since 1870 one would not be expected to go to the Vatican. The Methodists in Rome are working under the same authority as the Roman Catholics are working in Washington, D. C.: viz. God and the government. The government of Italy gives Protestantism its authority to work in Rome. The Vatican does not now own Italy, nor should it control the government in its freedom of action. The Roman Catholics have built a university in Washington under the leadership of God and the authority of the government. By the same token and under the same authority

Protestantism ought to be allowed to erect its college in Rome. Otherwise Rome is the vassal of the Vatican.

### III. AMERICAN TOLERANCE AND ROMAN CATHOLIC BIGOTRY

But when Cardinal O'Connell reminds the world that the church which he represents always respects the religion of another in America, he seems to have forgotten a chapter in the history of his own administration in Boston. He may recall in the early days of his archbishopric, there arose a controversy over the purchase of a piece of Catholic property by the Methodist City Missionary Society for use as an Italian Methodist Church. This is the record of the transaction as it is written in an official organ of Methodism: "As we remember the case a broker had negotiated the transfer and paid \$1,000 down and the Archbishop, as owner, had given a bond to deliver a deed, duly executed. But when he learned the name of the purchaser, he publicly repudiated the transaction and flatly refused to sign the instrument. Was the Society to lose the desired property? Not so ran the advice of John W. Hamilton, the resident Bishop. 'What,' said this official, 'you wouldn't sue the Archbishop! 'I'd sue the Pope,' said John Hamilton, 'if he didn't keep his agreement!' The Society accordingly brought suit to compel the Archbishop to deliver the deed.

(This was fortunately before the Pelletier régime in the District Attorney's office.) The Methodists won. The court gave the Archbishop thirty days within which to fulfill his contract. This he vowed he would never do: but—like the frail fair one who, saying she would never consent, consented—on the last day of the thirty before the sun went down, William Henry O'Connell set his name to the instrument and the erstwhile Roman Catholic property became a Methodist Episcopal Church." This represents his own personal and official illustration of respecting one another's religion by attempting to defy and defeat the law. So that this battle of Monte Mario is not confined to the city of Rome; it has crossed the Atlantic. It is the same battle everywhere where the fundamental forces of freedom clash with political, intellectual and spiritual slavery. The Vatican has announced that it is unalterably opposed to the advance of Methodism in Italy. There is no place on earth, either in Italy or America, where that opposition does not exist. It is as true in Boston as it is in Rome.

#### KNIGHTS OF COLUMBUS

When a magazine like *Life* comments on the enlistment of the Knights of Columbus in America to assist the Pope in his attack on the Methodists in Rome, the battle must have assumed large proportions. From the columns of that clever



journal we read: "When Commissioner Hearn of the Knights of Columbus brought back word the other day from Italy that 'firm opposition to attempts at religious penetration of Italy on the part of American Evangelical denominations was the fixed policy of the Vatican,' and reported to the Knights that the Pope looked to them to stand off the religious invasion of Italy, the Knights undertook that duty (so the *Times* reports) and took steps to raise a million dollars to discharge it." The sinews of war to drive the Protestants off Monte Mario are evidently to be provided by the Knights of Columbus. It might not be amiss at this juncture to challenge the Knights of Columbus to produce the audit of the unspent millions left over from the United War Work drive and for which up to this time it is reported no published audit has ever been seen.

In *The Catholic Citizen*, a paper published in Milwaukee, under date of October 7, 1922, appears the following statement:

"One unpleasant fact develops in the handling of the Knights of Columbus war fund. The board of directors, with a cussed fatalism, invested \$1,262,844 in German marks and \$366,000 in French rentes. The German marks dropped into near worthlessness, and the net loss to the Knights of Columbus is \$1,423,000." See full statement in the October *Columbia*, p. 15.

It would be interesting to know why this money was invested in Germany and France. Protes-



tants contributed part of that money. It is, therefore, competent to ask whether an official audit has ever been produced, so that America can judge whether the unspent millions have been or are being spent for the welfare purposes for which the money was given, or whether it is being spent for sectarian Roman Catholic propaganda in America, in Italy and elsewhere. What occurred in the National Convention of the Knights of Columbus last summer in San Francisco is very illuminating. Their war slogan in the camps was: "Everybody welcome, Everything free." That was easy when the public contributed the funds. But a new slogan was adopted, viz., "*America first.*" Then the Pope's letter was read and the first application of their new slogan was to raise a million dollars to drive the American Methodists and the American Y. M. C. A. out of Italy. Americans were forced into the battle of Monte Mario to fight for the very existence of democracy, and the ammunition for the attack was to be provided by that society which had taken for its new slogan "*America First.*" So that Supreme Knight Flaherty on the day of the Pope's death, issues a statement that the Knights of Columbus would make it their first duty to complete this million dollar fund as a memorial to Benedict XV. Thus unblushingly does this "America First" society carry on the battle of Monte Mario. It is the battle of the Protestant Reformation fought over again. If the Protes-

tants win that battle, into which they have been forced by the Vatican, the victory will mean the greatest achievement for Protestantism since the day of Martin Luther. If the Vatican wins the battle of Monte Mario, the historian will have occasion to add new chapters to the History of the Dark Ages.

#### WHY MASONS WILL UNITE WITH PROTESTANTS

Sooner or later the battle for freedom of conscience and the right of Protestants to build churches and schools as freely in Roman Catholic countries as Roman Catholics do in Protestant countries must be fought to a successful issue.

Its importance to the Masonic Craft is that liberty, equality, and fraternity are its fundamental principles, and when these are attacked anywhere in the world it is an event not only of national but of international importance because these principles are the life of Protestantism, American democracy, and the whole Anglo-Saxon race and its institutions.

The importance of this was shown while the above sentences were being written. The *Syracuse Journal* of Oct. 9, 1922, carried the following despatch from Rochester: "An organized opposition will defeat Bible reading in Syracuse Public Schools," Rochester Catholics here asserted to-day. "Our priests have blocked this move once, but it is now stated the Bible will be read despite their protests. Rabbis and Protes-

tant ministers have been delegated to select what passages may be read. We will block the plan yet, however, with organized effort."

There you have Rome's bigotry and insolence! It is in strange contrast with the inertia of the average Protestant and Mason, who take it for granted that the institutions of America are forever safe. We often ask ourselves if Washington and our self-sacrificing forefathers have lived in vain? And we answer, yes, unless we Americans living in a fool's paradise learn of and bring to naught before it is too late, the conspiracy of the Vatican to destroy the democratic institutions of the world.

We must organize to defeat them and the only way to do this is for Protestants and Masons to unite as solidly to preserve the American school system, political liberty, and religious freedom as Rome is determined to destroy them. Masons everywhere will unite with Protestants for this great and patriotic purpose, for Masonry and Protestantism have made America and will unite to preserve it to our children. The approval of God rests upon our endeavors. We have the brains, courage, and money to do it—and we will do it! The battle is on which will decide whether the Roman hierarchy or Americans will rule America.

The battle is on in Rome itself, under the shadow of St. Peter's. Masons of America will read, mark, and digest what this means; Masons

of Europe will do the same; and both will come to the help of Italian religious freedom which is viciously attacked by the hierarchy of Rome for the purpose of destroying Protestantism, and all for which it stands, not only in Italy but in America.

Masons, take notice! the Battle of Monte Mario is our battle. For wherever personal liberty, free speech, and religious freedom are in danger the call does not come to Masons in vain. We are heart and soul with our Methodist brethren in their great fight for religious freedom in Italy to-day as Garibaldi, the Grand Master of Masons in Italy, fought for political liberty fifty years ago. We must do our part in this great Masonic and Protestant fight for religious and political freedom against the greatest despotism in the world to-day.

## APPENDIX

### I. A CARDINAL'S OATH

Not only has the Papacy a well thought out policy for the political control of the world, but in its cardinals and their iron clad oath it has the human agents through whom it has planned to carry out its purpose. And as very few readers of this book have seen the Oath of a Cardinal, we print it in this appendix together with comment on some of its more important articles.

On December 1, 1911, the *Daily Telegram* of London published an English translation of the oath administered to cardinals by papal requirement, and Monsignor Canon Moyse fifteen days later admitted in the *Roman Catholic Tablet* of the same city that the oath as so published was genuine. It reads as follows:

#### OATH OF THE CARDINALS

(1) I . . . of the Holy Roman Church, cardinal of . . . promise and swear, from this day forward, as long as I shall live, to be faithful and obedient to the blessed Peter and the Holy Roman Apostolic Church, and our Most Holy Lord Pius X, and his canonically elected successors;

(2) To give no counsel nor to concur in anything nor aid in any way against the pontifical majesty or person;

(3) Never to disclose affairs entrusted to me by them personally, by their nuncios, or by letters, willingly or knowingly, to their detriment or dishonor;

(4) To be ever ready to aid them, to retain, defend, and recover their rights against all, to fight with all zeal, and all my forces, for their honor and dignity;

(5) To direct and defend honorably and kindly legates and nuncios of the Apostolic See in all places under my jurisdiction, to provide for their safe journey, and to treat them honorably going, during their stay, and during their return, and to resist even to the shedding of blood whosoever would attempt anything against them;

(6) Try in every way to assert, uphold, preserve, increase, and promote the rights, even temporal, especially those of the civil principality, the liberty, the honor, privileges, and authority of the Holy Roman Church of our Lord the Pope and the aforesaid successors;

(7) When it shall come to my knowledge that some machination, prejudicial to those rights, which I cannot prevent, is taking place, immediately to make it known to the Pope, his successor, or to some one qualified to convey the knowledge to them;

(8) To observe and fulfil, and to see that others observe and fulfil, the regulations, and decrees and the ordinances, the dispensations and preservations of provision and apostolic mandates, the constitution of Pope Sixtus V, of happy memory, concerning visits '*Ad limina Apostolorum*' at the prescribed times, according to the tenor of the said constitution;

(9) To combat with every effort heretics, schisma-

tics, and those rebelling against our Lord the Pope and his successors;

(10) When summoned for any reason whatsoever by the Holy Father or his successor, to come to them, or when detained by a just cause to send one to present my excuses, and to show them due reverence and obedience;

(11) Never to sell or to give away, mortgage, or alienate without consent of the Roman Pontiff, even though the consent of said chapter or convents or churches or monasteries or their benefices be had, the possessions belonging to the 'mensa' of the church, monasteries, or other benefices committed to me;

(12) Likewise to observe inviolably the constitution of the Supreme Pontiff Pius X, which begins 'Vacante Sede Apostolica,' given at Rome the twenty-fifth day of December, in the year 1904, concerning the vacancy of the Holy See and the election of the Roman Pontiff and to lend no help nor countenance to any intervention of the civil power in the election of the Pope; likewise;

(13) To observe minutely each and all the decrees, especially those which have emanated from the sacred congregation of the ceremonies, or those to come from it, relative to the sublime dignity of the cardinalate, nor to do anything which would be repugnant to the honor and dignity of it, and to pay the rights of the cardinal's ring conceded by Gregory XI, to the 'Sancta Congregatio de Propaganda Fide';

So help me God and these Holy Gospels.

The first paragraphs of the foregoing oath partially account for the impossibility of having a cardinal accepted as a diplomatic envoy from



any government to the Holy See. In case of diplomatic negotiations or disagreements between the Vatican autocrat and the power which such cardinal would presumably represent, the sworn obligation "to be faithful and obedient to the blessed Peter and the Holy Roman Apostolic Church, and our most Holy Lord Pius X and his canonically elected successors" would render the cardinal as potter's clay in papal hands and would compel him to bow instantly and abjectly to every demand and caprice of the Sovereign Pontiff.

That is the obligation binding to the papal throne Cardinal O'Connell and Dougherty now reigning in this country as "princes of the church" in the Empire of the Pope. But the second paragraph still further emasculates any possible claim or pretense of a cardinal to civil allegiance. In case of diplomatic or business relations between the Papacy and a civil power, the cardinals resident in the territory of the civil power would be under sworn obligation "to give no counsel nor to concur in anything nor to aid in any way against the pontifical majesty or person."

The third paragraph of the foregoing oath should be considered in connection with section 12 of the Italian Law of Papal Guarantees. That section enables the Pope to correspond secretly in cipher by mail or wire with the hierarchy in every land. Any diplomatic or political secret or intrigue against the government of the United

States so communicated to a cardinal would be sealed by the sworn obligation of the cardinal "never to disclose affairs entrusted to him" by Rome.

The fifth paragraph obligates the cardinal to resist even to the shedding of blood any sheriff, marshal or other officer of the law who might undertake to serve a warrant or other legal process on official emissaries of the Vatican no matter on what treasonable mission they might come.

The ninth clause binds the cardinal "to combat with every effort heretics, schismatics and those rebelling against our Lord the Pope." In language of the Church of Rome, Protestants are heretics and schismatics. Under its policy of political aggression and suzerainty, heresy is considered as a species of treason and is punished with the severity due to the gravest of all felonies.

American citizens should ponder well this oath. It imposes obligations utterly incompatible with the duties of citizenship. Those obligations are essentially civil and political rather than spiritual. Every trait and aspect of the papal system attests its character as a political autocracy of the most absolute and reactionary type.

## II. THE POPE SOLD IRELAND TO BRITAIN

It is well known that diplomacy of the Papacy is the most heartless, selfish, and corrupt in the world. It never hesitates to sell out anybody in

the interest of its diplomatic deals, of which the selling of Ireland to Britain is a sample.

Organized papal agitators in this country who call themselves "Friends of Irish Freedom" dare not tell the public how the British crown obtained title to Ireland. Pope Adrian IV sold the Emerald Isle to King Henry II of England in the year 1155. The consideration which Henry gave was his promise to collect for the Pope the tribute known as "Peter's pence" from all the people.

By arbitrary interpretation of the clumsy forgery known as the "Donation of Constantine," the Pope then claimed title to all Christian islands. The document is now admitted by all scholars to have been forged in the eighth century to promote the growing political ambitions of the Papacy. But it was used for the purpose which brought it into being down to the fifteenth century when the forgery was exposed.

The true name of Pope Adrian IV was Nicholas Breakspear. He was the only Englishman that ever occupied the Pontifical throne and probably the only one that ever will do so. Under the present operation of canon law and Roman policy which has continued about five centuries, it is impossible for any other than an Italian to become Pope. But as an Englishman, Adrian was familiar with political and religious conditions in Great Britain and Ireland. Consequently negotiations between him and the British mon-

arch, which began very soon after their accession to their respective thrones, were easy and successful.

The Pope had special facilities for getting information concerning the people and conditions in Ireland. In discussing his conveyance of Ireland to the British crown, Martin Haverty, manifestly a Roman Catholic historian, in the History of Ireland written by him, states on page 189 that Pope Adrian IV had been the pupil of a learned Irish monk named Marianus and had other sources of information on the subject.

Statements of fact which he made officially in his bull of conveyance in regard to the character and disposition of the Irish people were made in the light of full and thorough information obtained from the most reliable sources. The Bull appears officially in the Latin only of the great series of tomes accessible in the Library of Congress and known as Bullarium Romanum. But a marginal note beginning on page 198 of Haverty's History of Ireland gives an English translation. The entire note, including the bull, which is known officially as the bull *Landabiliter*, reads as follows:

The following is the bull of Pope Adrian, as translated by Dr. Kelly from the Vatican version, published by Lynch in the Cambrensis Eversus (vol. ii. p. 410, ed. of 1850):—

“Adrian, bishop, servant of the servants of God, to his most dear son in Christ, the illustrious king of the English, greeting and apostolic benediction.

“The design of your Greatness is praiseworthy and most useful, to extend the glory of your name on earth and to increase the reward of your eternal happiness in Heaven; for, as becomes a Catholic prince, you intend to extend the limits of the Church, to announce the truth of the Christian religion to an ignorant and barbarous people, and to pluck up the seeds of vice from the field of the Lord, while to accomplish your design more effectually, you implore the counsel and aid of the Apostolic See. The more exalted your views and the greater your discretion in this matter, the more confident are our hopes, that with the help of God, the result will be more favorable to you, because whatever has its origin in ardent faith and in love of religion, always has a prosperous end and issue. Certainly it is beyond a doubt (and thy nobility itself has recognized the truth of it), that Ireland, and all the islands upon which Christ, the sun of justice, has shone, and which have embraced the doctrines of the Christian faith, belong of right to St. Peter and the Holy Roman Church. We, therefore, the more willingly plant them with a faithful plantation, and a seed pleasing to the Lord, as we know by internal examination, that a very rigorous account must be rendered of them. Thou hast communicated to us, our very dear son in Christ, that thou wouldst enter the island of Ireland, to subject its people to obedience of laws, to eradicate the seeds of vice, and also **TO MAKE EVERY HOUSE PAY THE ANNUAL TRIBUTE OF ONE PENNY TO THE BLESSED PETER**, and preserve the rights of the

Church of that land whole and entire. Receiving your laudable and pious desire with the favor it merits, and granting our kind consent to your petition, it is our wish and desire that, for the extension of the limits of the Church, the checking of the torrent of vice, the correction of morals, the sowing of the seeds of virtue, and the propagation of the religion of Christ, thou shouldst enter that island, and there execute whatever thou shalt think conducive to the honor of God and the salvation of that land, and let the people of that land receive thee with honor, and venerate thee as their Lord, saving the right of the Church, which must remain untouched and entire, and THE ANNUAL PAYMENT OF ONE PENNY FROM EACH HOUSE TO ST. PETER AND THE HOLY CHURCH OF ROME. If then thou wishest to carry into execution what thou hast conceived in thy mind, endeavor to form that people to good morals; and both by thyself and those men whom thou hast proved duly qualified in faith, in words, and in life, let the Church of that country be adorned, let the religion of the faith of Christ be planted and increased, and all that concerns the glory of God and the salvation of souls be so ordained by thee, that thou mayest deserve to obtain from God an increase of thy everlasting reward, and a glorious name on earth in all ages. Given at Rome &c., &c."

The Catholic Encyclopedia admits that Pope Adrian conveyed Ireland to King Henry II, but is inclined to think the conveyance was effected a few years later and in a different instrument from the bull here set forth. Those who insist that the public should study Irish history in order to enter into accord and co-operation with the

Roman Catholic Sinn Fein of our day should advise that such study begin with the bull *Laudabiliter* of Pope Adrian IV.

After the accession of Alexander III to the papal throne a few years later, the conveyance was confirmed in a brief bull issued by him for that specific purpose. Such was the beginning of Irish subjection to the British crown.





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